NATIONAL COUNCIL

OUTLOOK

OCTOBER 1955

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Fall Calendar

Churchmen's Week October 9-16

National Convocation on the Town and Country Church,
Springfield, Mass., October 18-20

Moravian Church, Provincial Boards
Bethlehem, Pa., October 20-November 3

World Order Sunday October 23

Reformation Sunday October 30

Division of Christian Life and Work, Annual Assembly
Cleveland O., October 31

Religion in American Life Campaign
November 1-30

National Conference on the Churches and Social Welfare
Cleveland, O., November 1-4

World Community Day November 4

National Conference on Religion and Public Education
St. Louis, Mo., November 6-8

General Department of United Church Women, Biennial Assembly
Cleveland, O., November 7-10

United Church Men, Board of Managers
Minneapolis, Minn., November 11-13

Stewardship Sunday November 13

National Council of Churches, General Board
Omaha, Neb., November 30-December 1

Division of Foreign Missions, Assembly
Dayton, O., December 4-7

Division of Home Missions, Assembly
Buck Hill Falls, Pa., December 11-14

Student Volunteer Movement, Quadrennial Conference
Athens, O., December 27-January 1

Council Support

Many people have asked how the National Council gets its support.

An analysis shows the following sources of the Council's income:

Individuals, Foundations and Corporations	$1,518,000
Denominations, Churches and Religious Organizations	5,037,000
Sales and Services	1,829,000
Investments and Miscellaneous	306,000

THE COVER

The cover picture of New Hampshire birches with Mt. Chocorua in the background was taken by Russell T. Loesch, who has charge of work with service men for the Congregational Christian Churches.

Vol. V. No. 8, October 1955

National Council OUTLOOK

Publication of
National Council of the Churches of Christ in the U.S.A.

30 DENOMINATIONS WORKING TOGETHER

African Methodist Episcopal Church
African Methodist Episcopal Zion Church
American Baptist Convention
American Evangelical Lutheran Church
Augustana Evangelical Lutheran Church
Church of the Brethren
Christian Methodist Episcopal Church
Disciples of Christ, International Convention
Evangelical and Reformed Church
Evangelical United Brethren Church
Evangelical Unity of Czech Moravian Brethren in North America
Five Years Meeting of Friends in America
General Council of Congregational Christian Churches
Greek Orthodox Church in America
The Methodist Church
Moravian Church in America
National Baptist Convention, U.S.A., Inc.
National Baptist Convention of America
Presbyterian Church in the U.S.
Presbyterian Church in the U.S.A.
Protestant Episcopal Church
Reformed Church in America
Religious Society of Friends of Philadellphia and Vicinity
Roumanian Orthodox Church of America
Russian Orthodox Church in North America
Seventh Day Baptist General Conference
Syrian Antiochian Orthodox Church of North America
Ukrainian Orthodox Church of America
United Lutheran Church in America
United Presbyterian Church of North America

In this issue . . .

	Page
Christian Stewardship of the Land *by Geraldine Sartain*	3
For All Who Face Problems	4
"The Servant, Not the Master"	5
Joy Working for the Kingdom	6
Missions in Revolution	8
Study, Reconciliation, Stressed by USCC *by David Willis*	9
Youth Denounce UMT	9
A Provocative Program	10
Missions Confront a Changing America	11
Overcoming Barriers between People *by Edith C. Tatnall*	12
Hands Across the Sea: A British View *by Venerable Kenneth Healey*	16
An American View *by Pres. Wilbour E. Saunders*	17
Neither Rural nor Urban	18
The RSV Passes Its Third Birthday	21
A Home of Its Own	23
Mass Media Help the Churches	24
For the Migrant Ministry	24
"Citizens in Action" Broadcasts	25

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Christian Stewardship of the Land

By GERALDINE SARTAIN

LAND around the world has been so recklessly used that the majority of the two and a half billion people on earth are hungry, the oases of our man-made deserts are shrinking and civilization itself is challenged.

So states an epoch-making report on *Christian Stewardship of the Land.* If we are no longer to destroy the land, as well as the human beings living upon it, we must apply the principle of Christian stewardship to the soil, the report declares, adding: "The good of the land should never take precedence over human well-being."

Government, farm and denominational leaders, agricultural college experts and two Congressmen from farm states — Representative Brooks Hays of Arkansas and Representative Clifford R. Hope of Kansas — framed the statement at a national conference on land stewardship called by the National Council's Department of Town and Country Church at Louisville, Ky., last June.

Their strongly-worded recommendations go many steps further than the 1948 *Protestant Program for the Family Farm,* according to Town and Country's chairman, Dr. Henry S. Randolph, of the Board of National Missions of the Presbyterian Church, USA.

The new statement on the waste of our greatest natural resource, land, and how the church can help mankind avoid such waste will be aired at church and pastors' conferences. Its philosophy of using land "in such a way that what is produced and the kind of life lived on the farm will be in keeping with the will and purpose of God" will actually get into the preaching and thus reach the man and woman in the pew. Further, Dr. Randolph predicts that it will influence state and national lawmakers.

After taking a look at the existing debacle of the land, the five commissions into which the conferees resolved themselves hammered out a program of Christian action for the churches with respect to the land.

Its major provisions call on the churches to:

— Promote better leasing arrangements between landlords and tenants to avoid exploitation of human and natural resources.

— Sponsor credit unions, where necessary, to provide low-income farmers with short-term provident loans.

— Encourage the transfer of land from father to son to maintain stability and continuity of family and community life.

— Educate rural ministers in the philosophy and problems of land use and conservation, and employ the best practices on church-owned land.

— Seek to educate farm employers to pay fair wages, provide good living and working conditions and give farm labor an opportunity for advancement.

— Encourage and aid farm workers to form unions for collective bargaining on wages and working conditions.

— Emphasize the sacredness of contracts and the need for money-lenders to frame credit programs good for the borrower.

— Support landlord-tenant agreements that will assure soil improvement, a fair division of income and better economic and social status for both.

— Encourage farmers to learn about credit management and to protect their families with debt-payment life insurance.

— Promote attitudes that will reduce the need for hired farm labor, mainly by extending the family-farm pattern.

The commissions also declared that the churches should: extend a full Christian ministry to all farm labor; convince the public that farm prices must be sufficient to assure farmers and workers a fair return; support government programs for farm labor; help prevent imports of foreign contract labor unless there's a genuine shortage; and provide spiritual incentive through sermons and personal counseling of families on the land.

Constant education of the public on land use and conservation is a crying need, the report indicates, and it sets down in detail the methods churches can use to train people, ranging all the way from showing audio-visual aids to giving leadership in the development of community councils.

"We are convinced that land stewardship in our nation is in a precarious position," the report points out. It cites the prevalent attitude that happiness and security can be found in accumulated wealth as most unwholesome when applied to land usage.

It warns that patterns of land ownership, production and marketing must never become so set as to take priority over the highest goals in the use of land. It sets down four guiding principles:

1. Land must always be so used as to serve the highest purposes of human development.
2. The cultivation and occupancy of the land must serve well this generation.
3. Each generation has a Christian obligation to pass on land resources of higher productivity than it received.
4. Faithful stewardship of the land results in a better life for mankind.

"Human existence depends upon continued good use of the land; therefore, man should respect the land as he respects life . . . God put man in the Garden of Eden 'to dress it and keep it.' . . . In exercising his dominion, man has difficulty in keeping his actions in harmony with the divine process."

Such a man may forget the value of leisure time, family relationships, community and religious work and he may create problems of surpluses or community deterioration.

The conferees believe that no one type of tenure is right for all types of land and crops, and that varied tenure systems should be continued. They favor family farms, however, as "conducive to economic efficiency and to the social values cherished by the Christian church."

Since land tenure arrangements are now an important factor in world peace and political stability, the following objectives are set down: 1) efficient land use for production; 2) proper distribution to satisfy human needs; 3) maintenance of the worth and dignity of individuals tilling the soil; 4) preservation and strengthening of family life.

Some highlights of the various commission reports are as follows:

Leasing and Management Arrangements —

Exploitation has been especially acute in cotton share-cropping and crop-share leasing on near-marginal land.

(*Continued on page* 10)

THE LAND AND THE CHURCHES

A program calling on churches to:

- **Promote better leasing plans**
- **Sponsor credit unions**
- **Encourage land transfer from father to son**
- **Train rural ministers in land problems**
- **Educate employers in good labor practices**
- **Encourage farm workers to form unions**
- **Emphasize sacredness of contracts**
- **Support fair landlord-tenant agreements**
- **Help farmers learn about credit**
- **Work toward reduced need for hired farm labor.**

From: ***Report on Christian Stewardship of the Land***

For All Who Face Problems

SOCIAL WELFARE involves—either as giver or receiver—almost the entire population of the nation and recent estimates place the expenditure at close to 17 billion dollars annually. This little-recognized fact gives added importance to the National Conference on the Church and Social Welfare, in Cleveland, November 1-4.

To the Cleveland conference, first of its kind in U. S. history, will come 2,000 official delegates allocated to the 31 participating Protestant and Orthodox denominations and to state and local councils of churches.

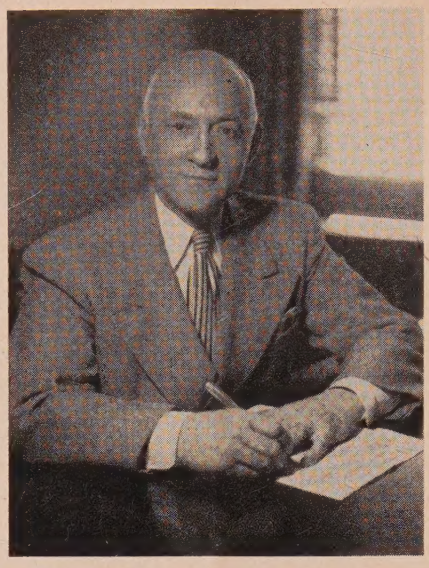
"Social service is not just for the indigent but for all who face problems in human relationships," said Leonard Mayo, chairman of the conference. "Pastoral care, personal development through church life, family life, nurture of children, and the happiness of the aging, are all concerns of the church. To these the churches must give their thoughts and skills. Of the many thousands of health and welfare agencies of the country, more than 2,700 are known to be related to Protestant denominations."

Major speakers at the conference will include the chairman, Leonard Mayo, who is director of the Association for the Aid of Crippled Children and chairman of the National Mid-Century Committee on Children and Youth; Bradshaw Mintener, Washington, D. C., assistant secretary, Department of Health, Education and Welfare; Dr. Martha Eliot, chief of its Children's Bureau; Dr. Eugene Carson Blake, president of the National Council; Dr. Roswell P. Barnes, NCC associate general secretary; Dr. Ira deA. Reid, Haverford College sociologist; Mrs. Douglas Horton, Cambridge, Mass., a vice-president of the National Council and chairman of its Division of Christian Life and Work.

Dr. Glenn W. Moore, New York, secretary of the General Council of the Presbyterian Church USA, has been named conference chaplain.

Out of 215 nominations by delegates, 41 are candidates for awards for "outstanding achievement in social welfare." From these candidates a 100-delegate "electoral college" will elect four individuals and a local church to receive citations at the final session on November 4.

On hand, in addition to delegates, will be accredited visitors and consultants. Visitors include representatives of volunteer and governmental national health and welfare organizations and visitors from India, Japan, Switzerland, Uruguay, and ten from Canada. Consultants include representatives of five Associate Groups: the YMCA, YWCA, American Protestant Hospital Association, Salvation Army, and Volunteers of America.



LEONARD W. MAYO
Chairman of the Conference

The delegates will attend a total of 146 plenary, open, group, luncheon and dinner meetings at the sessions. The Cleveland Church Federation has recruited 435 volunteers to assist with the convention operation. Delegates already registered are from 43 states and Alaska and Puerto Rico. Twenty preparatory commissions involving hundreds of national church leaders are in the final stages of preparing background papers for delegates.

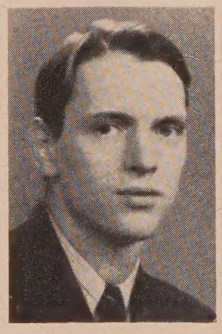
The conference has already inspired two books, just off the press: "The Activating Concern," the history and basis for social work by the churches, and "The Changing Scene," a survey of present trends and issues. A third volume will come from the deliberations and findings of the conference.

The weaknesses and strengths of local church welfare agencies and services, and the kind of future emphases needed, explored at local conferences throughout the country in September, will be outlined and sent to all delegates in advance of the conference. The meeting, thus armed with current facts regarding the status of the churches' role in social welfare and working under a what-can-we-do directive, will make constructive recommendations on the adequacy or inadequacy of present policy, personnel, leadership, support, equipment, methods and program.

General recommendations will be made on church-state relations in social welfare, role of the local church in community welfare, role of volunteers in church social work, professional education to meet the churches' need, administering church agencies and institutions, relations of church agencies to community chests and councils, relationship of welfare programs to evangelism and Christian education, the churches' role as a social conscience, distinctive contributions of church-related agencies and institutions, role of home missions in social welfare.

Specific recommendations will be prepared on child and family welfare, health services, group work, services to special groups, pastoral care and chaplaincy services, education and social research, rural church welfare services, welfare services of councils of churches and church women, city mission societies and urban church welfare services.

When leaders of church-related social welfare meet for the first National Conference on the Churches and Social Welfare (Cleveland, Nov. 1-4), sponsored by the National Council of Churches, they will give voice to a new hymn written especially for the occasion by Rev. William W. Reid, Jr., Methodist pastor, of Camptown, Pa. The hymn was one of 14 selected for publication by the judges of the recent rural hymn contest held by the Hymn Society of America.



W. W. REID, JR.

One of the nation's busiest rural pastors, Mr. Reid has a charge which embraces four churches in the Camptown area of Northeastern Pennsylvania. Winner of the 1955 John Frederick Oberlin Award for outstanding work in the rural ministry, he is secretary of town and country work of the Wyoming County Methodist Conference and a member of the town and country committee of the Pennsylvania Council of Churches. He will attend the Cleveland conference as an official Methodist delegate.

"THE SERVANT, NOT THE MASTER"

President of Council Addresses Senate Committee at Constitution Day Observance

"Let no government or branch thereof ink of itself as the arbiter or con-oller of men's opinions, convictions faith.

"Let government remain the servant the American people; not their aster.

"Let no part of government forget at it, along with the churches and e people, is subject to the judgment d justice of Almighty God."

In these words Dr. Eugene Carson lake, speaking as a "churchman-tizen," described the chief concern of e churches for the preservation of merican freedom in the light of to-y's national problems.

The president of the National Coun-l of Churches was one of 12 partici-ants in a unique observance of Con-itution Day. The observance was held the old Supreme Court Building in ashington. The audience was com-osed of members of the Senate sub-committee on constitutional rights, aired by Senator Thomas Hennings, ., of Missouri. The program opened e committee's inquiry into the status American freedom as guaranteed by Bill of Rights.

Making it clear that he did not eak for persons of other religious suasions, Dr. Blake criticized abuses traditional freedoms in the execu-e, legislative and judicial branches the U. S. government. In this frame-ork, he cited the "side effects" of House Committee on Un-American tivities and the proposal by the exec-tive branch of the government several ars ago that diplomatic relations be tablished with the Vatican, as exam-es of governmental action which are grave concern to the churches.

Concerning the House committee's tivities, Dr. Blake cited six reasons r concern, namely:

The very name of the Committee ises a question. For there has been growing tendency on the part of our presentatives in government to sup-ose that it is within the competence the State to determine what is and hat is not American. But from the eginning the glory of the American ay of life has been the encouragement diversity of conscientious opinion and nviction, and American law is con-cerned with overt, illegal actions only.

2. The Committee has used techniques in hearings which have in effect turned the witness into one accused, and has not afforded many a witness an opportunity or the means to protect himself and his reputation, means which even a legally indicted citizen is afforded in any court.

3. The Committee has failed to distinguish between allegations of disloyalty and proved disloyalty.

4. Unsupported allegations, which could have been easily proved false, have on occasion been disseminated on the Committee's letterhead to the hurt of the reputation of loyal Americans.

5. The Committee has been itself confused as to the difference between disloyalty to our country and the holding of opinions which happen to be politically unpopular or publicly embarrassing.

6. The Committee has on occasion lost all historical perspective, implying disloyalty for past associations of some citizens, which associations at the time when they occurred were shared by other citizens whose loyalty it would not dare to challenge.

In recalling, without naming the Roman Catholic Church, President Truman's proposal that he send General Mark Clark to Vatican City as the President's special emissary, Dr. Blake said that "all of the churches of the United States, except the one it was proposed to recognize — and it took no official position on the matter — were deeply concerned and made their concern vocal enough so that nothing came of the proposal."

"Whether or not such diplomatic recognition can be fairly construed as contrary to the First Amendment may be a moot question," Dr. Blake continued. "But that is not the point. Such a recognition must be justified on the grounds of one church having a preferred position in the world religious scene or on the grounds that there are non-religious reasons sufficient for it.

"Most American churches would be against such a recognition on either ground, even if it were proposed that equally important diplomatic recognition be offered to their own churches. And this on the basis of the clause against establishment or preference of one religion or church against another."

Dr. Blake also mentioned among other concerns of the churches "the extraordinary power exercised by the Attorney General in establishing a list of subversive organizations, the control of the issuance of passports to free citizens and the injustice suffered by many loyal Americans by reason of inadequately safeguarded security procedures."

In the judicial realm he expressed confidence that the Supreme Court will continue to interpret the Constitution in such a way as will protect the religious liberty of even unpopular and splinter minorities. But he expressed some apprehension that in order to do this, the nation's highest tribunal "may tend to change this nation from a nation under God to a completely secular state in which the law is interpreted as creating a gulf between religion and government which it was never intended should exist.

However, he expressed the opinion that "most American Christians would prefer this error to the contrary one which would allow the State and its instruments to be used by churches for their ecclesiastical purposes."

For example, he said, American Christians believe in the primary responsibility of parents for the religious education of their own children.

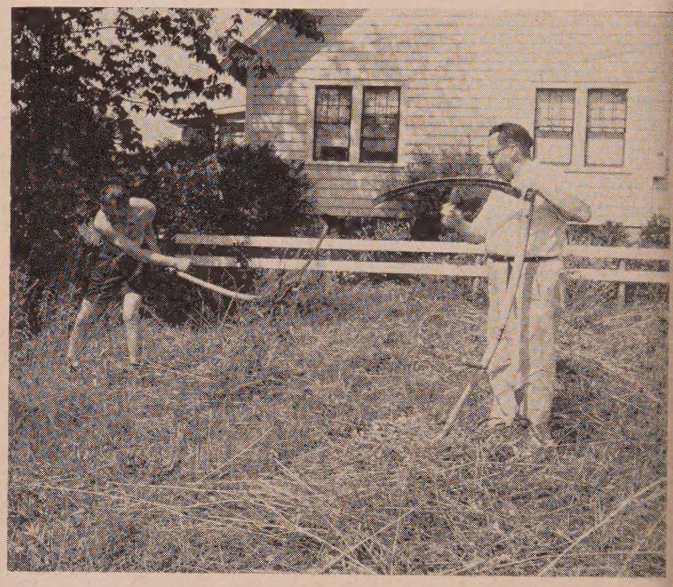
"They believe in the right of churches or private individuals to set up schools of their own for these purposes but most American Christians believe this right does not include governmental financial support for them. But this ought not to mean that the public, tax-supported school must be irreligious or non-religious or anti-religious. The Constitution ought to protect the public schools equally from sectarianism and from secularism."

Asserting that this is not easy to accomplish, Dr. Blake concluded with the statement that "it will be a continuing concern of the churches that the cause of faith will not be set backward by the development of a tax-supported public school system whose values are determined by the state at a humanistic level rather than by the American people under the guidance of Almighty God."

JOY WORKING FOR THE KINGDOM

The group gathers for vesper service out under the campus elms.

Even the Ashram "faculty" has a somewhat informal look.



Sometimes more primitive tools supplement the lawn-mower.

Ashram members battle "Demon Weed" on the Keuka campus.

A daily hour of recreation is "required" as well as a work hour.

The Ashram defies definition or adequate description. is more than a Bible conference, or a theological insti- te, or a retreat. It combines features of all of these but has an element which makes it unique as an opportunity r a Christian vacation.

This was the impression of a distinguished minister after tending his first Ashram this summer.

Dr. E. Stanley Jones brought the concept of the Ashrams om India, where he was long a missionary, and has been tive in the development and leadership of all that have een held in this country.

Ashrams are international, interracial and interdenomin- ional. Men and women from all walks of life spend a eek together in rustic surroundings, following a simple ttern of daily living. They emphasize silence and the change of spiritual experience through counsel and dis- ssion.

The pictures on these pages show some of the outward tivities of the 200 members of the Ashram at Keuka ollege, Keuka Park, N. Y., but the only way to get the eel" of an Ashram is to share in one, says Dr. H. H. cConnell, the director, who gives this description of a pical Ashram day:

"The members rise early and share in a 'corporate ence' period of worship and meditation for 45 minutes. hey march singing to breakfast, study the Bible for an our under a master in this field, look at the work of e church for an hour through the eyes of another Chris- an statesman, spend an hour in manual labor, and then se the morning with a study period under the direction Dr. E. Stanley Jones. The afternoon is devoted to reation, personal counselling with the leaders, and one minar period. Vesper service is held under the open y, and the day closes with an inspirational address.

"The group expects things to happen in spiritual trans- mation," Dr. McConnell added, "and marvelous things happen. There is constant intercessory prayer, typified but not confined to, a continuous prayer vigil for five ys."

The Ashrams, which are in their sixteenth year, were nsored first by the Federal Council's Department of angelism and now by the Joint Department of Evangel- m of the National Council. There were more than 1,400 ople in attendance at this year's six Ashrams at Five ks, Paris, Ont.; Bridgewater College, Bridgewater, Va.; nference Point Camp, Lake Geneva, Wis.; Keuka Col- ge, Keuka Park, N. Y.; Lucerne Baptist Assembly, Lake ucerne, Calif.; and Mt. Wesley Encampment, Kerrville, exas.

With regard to the unique character of the Christian shram, someone has said that it "seems to have re- ptured the spirit which prevailed in the apostolic age hen the disciples were of one heart and soul — and great ace was upon them all."

The Ashram pictures on this and the preceding page were ken by Floyd Tillman, Keuka College, Keuka Park, N. Y., d Guy Hamilton, Penn Yan, N. Y.

The distaff side applies its clerical skills in the office.

The earnestness of the painting detail is apparent to all.

An enthusiastic inter-racial group sews for Korean Relief.

Missions in Revolution

New Era of Challenge in Church Growth Abroad

ONE HUNDRED years ago the call which challenged young missionaries was "Evangelize the World in This Generation." It was a call directed to Americans. U. S. churches viewed the whole world outside our continental boundaries as fertile mission territory.

America thus became the leader in mission endeavor during the last half of the 19th century and the early years of the 20th. From our shores emanated many thousands of eager young men and women confident in their knowledge of their goals and the support of their home churches to give both the spiritual and material help needed to the waiting world.

Today, the mission of the church remains the same, but it is being carried out under conditions of radical change. In terms of mission leaders, it is an era both of missions in revolution and revolution in missions.

Missionaries are reaping the harvest sown by their predecessors. For the first time, in almost every corner of the world there are indigenous churches. The change has made some of the policies, methods and promotional programs which served so well a hundred years ago both obsolete and irrelevant.

R. Pierce Beaver, recently director of the Missionary Research Library and now professor of missions of the Federated Theological Faculty, University of Chicago, in an article on current trends in missions, said:

"The revolution in missions is coming simply because there are now in most countries *churches,* the harvest of missionary endeavor of the past two centuries, bonded together in Christ.

"The old structures (of the missionary enterprise), shaken by this new factor, have been weakened to the point of tottering, but they have not yet been pulled down. The blueprints of the new enterprise are yet to be drawn, but here and there attempts at preliminary sketches are being made."

As the National Council's Division of Foreign Missions looks toward its Divisional Assembly in Dayton, O., December 4-7, and the advance blueprints for 1956, it is confronted by many pressing issues. Some of them revolve around these six questions:

How do mission groups —

. . . discharge their responsibility to witness to the Christian faith in the face of the new nationalistic drives —and anti-foreignism—of the people with whom they work?

. . . arrive at overall policy and strategy when the present mission enterprise is carried out by many different denominations based in many countries?

. . . adjust from a movement that was almost entirely *white* and *Western?*

. . . encourage the interchange of missionaries among the young churches themselves, from north to south, from east to west, on a world-wide basis, with the Western world only one of the sending areas?

. . . make clear to the American churches the unchanging mission, but the necessity for changing policies?

. . . move men and money quickly into an emergency situation?

Interwoven with each of these questions — as mission groups find that their current emphasis is necessarily to improve the health, education and welfare of the people at the village level — is the supreme question:

What is the place of evangelism?

In the words of the Foreign Missions chairman, Dr. Rolf A. Syrdal:

"The ministry of healing, the schools, the agricultural programs and other forms of social service are a pure manifestation of God's love. *Still we dare not omit the spoken message of the dying and risen Saviour lest we give only things of lesser value and leave out that which is of utmost value — the saving of the individual and the creation of a right spirit, a re-birth in Christ.* That is the regeneration that we ultimately seek.

"We meet the conditions of our world today in eternal confidence. When one door closes, we use another. When one phase ends, we begin another . . . pliable in methods, but firm in our mission and final goal."

This elasticity calls for much change, both in *attitude* and *action.* Eventually, it may even necessitate disuse of the term "foreign" in connection with the entire mission task. As more young nationals are trained in each country to carry the Word of God to their people and to meet their spiritual and practical living needs, there may be less need for "foreign" missionaries to carry out this part of the mission program.

This does not mean that mission groups in this country look forward ultimately to their own demise. They know their job today is to help train others to do their work. Many of them already realize, however, that tomorrow's task may be even broader.

It involves molding a world mission, undertaking a global program that is inter-racial, international and inter-denominational.

This is the apogee of ecumenicity in the mission field!

Before that glorious day arrives, however, a whole world of tricky problems must be met and at least partially solved, beginning with:

1. How do we build a Christian community where racial discrimination prevails?

2. How can the church help bridge the gap between the suspicious national and the "sincere" white man who believes in segregation?

Africa is the continent where these two danger-fraught questions are most pertinent, although they arise to a greater or less degree throughout the smoldering East and wherever the white man went as conqueror and colonizer.

In Africa, too, the first step in training their own mission leaders has been taken. The denominations have spent three years studying needs. Now, actual plans are being made to set up, cooperatively, centers for the training of African ministers.

Another problem facing the missionary there is the movement of Africans from tribal life in the villages into the cities. Accustomed to serve the African in his own habitat, the village, today's missionary must move with those he serves and adjust to a new locale.

Missionary workers everywhere must recognize that their success depends not so much upon their leadership as upon the leadership that comes from those with whom they work. The testimony of an Indian Christian in his own community, of a Korean missionary in Africa and of a Japanese fraternal worker in Thailand may mean more than any American witness or all the wealth of the Western world.

An example of this occurred recently when the church in Egypt, at the request of the church in southern Sudan, sent a young Egyptian volunteer as a minister to the Sudanese. This can be multiplied again and again.

Another straw in the same wind is the action of the Asia Council of Ecumenical Missions formed in Hong Kong this summer. It has called upon all the Asian churches and sending societies operating there to facilitate the exchange of Asian leaders for ecumenical tasks in other regions of the world.

The theoretical and actual base of the world-wide mission enterprise is in

(*Continued on page* 23)

Study, Reconciliation Stressed By Student Christian Movement

By DAVID WILLIS

MORE and more the student Christian movement of this country seems to come into a new freshness of life as it turns from a concentration on its own inner life to immediate involvement in the pressing issues of the day. Especially is this so with its newly-found study emphasis.

At the Twelfth General Assembly of the USCC held at Heidelberg College, Tiffin, O., early in September, the delegates were led in a study of the nature of the church at the same time that they were called to make some important decisions about the church's reconciling nature in a fragmented world.

This same sort of relevant study of what part the students are to play as the church is led into a re-discovery of its mission and unity—is strongly projected for the coming year. Under the direction of Rev. Herluf Jensen, executive secretary of USCC; Rev. Thomas Wiesser, new associate secretary for study; and Norman Hjelm, newly-elected student chairman, USCC will hold several regional conferences in December of 1956 on the general theme, "The Unity to Which We Are Called in the University." Of more immediate importance is the Seventeenth Quadrennial of USCC's Commission on World Missions, the Student Volunteer Movement, to be held at Athens, O., December 27-January 1 of this year. This world-wide student conference, American based, will bring some 3,000 students together, half of whom will be international students. During the past year more than 400 campuses have been approached with the preparatory study program by Newton Thurber, executive secretary of the SCM, and the two quadrennial secretaries, Marion Baumgartner and M. A. Thomas. Already the study materials, *Encounter with Revolution* by Richard Shaull, *Revolution and Redemption* by Paul Converse and M. M. Thomas, and *Shock and Renewal*, edited by Keith Bridston, have made significant inroads on student thinking in this country. The theme of the conference is "Revolution and Reconciliation."

The encouraging thing about this kind of study program is that in no sense is it done in a vacuum, but has pertinence to real life situations. Perhaps most typical of the manner in which students are called upon to address themselves to complex situations is the knotty problem of the basis on which the World Student Christian Federation participates in the World University Service.

World University Service has served wonderfully as a non-political international organization for the relief of needy students and, more recently, for the encouragement of educational and cultural exchange. When the International Union of Students, a student relief agency from Iron Curtain countries, accepted an invitation to be a sponsoring agency of the World University Service, the question of reconciliation was clearly raised for Christian students on an international level. For primarily political reasons, it seems evident, the International Union of Students was denied an official delegation on the World University Service and the executive committee of the World Student Christian Federation felt called on to express disappointment in this particular action of WUS while continuing to support the organization. With careful appraisal of the heightened responsibility such an action would place upon Protestant student Christians in this country, the General Assembly of USCC voted to reaffirm WSCF's stand with regard to working "to multiply occasions for contact and confrontation between university men and women who hold diverging views, faiths, ideologies and cultures in World University Service and outside it."

Also in line with its concern for the world-wide community of students, the USCC General Assembly accepted an invitation to take over the administrative responsibility for Ecumenical Voluntary Service projects. Since the war there has been a tremendous expansion of these voluntary service projects, interdenominationally and denominationally, the most significant aspect of which has been the ecumenical work camps. Under the new administrative arrangement within USCC, the same broad representation of interested churches and agencies will continue.

David Willis, a middler at Princeton Theological Seminary, is past chairman of USCC, a member of the National Council's General Board and of various committees within the Council's Division of Christian Education.

Youth Denounce UMT—Urge Arms Reduction

REPRESENTATIVE of the nation's ten million Protestant young people, the General Council of the United Christian Youth Movement denounced universal military training in all of its forms, in taking action on a wide range of social and political issues at its annual meeting in Williams Bay, Wis. The youth leaders criticized Congress for "enacting piecemeal a program which the American people have traditionally refused to accept."

The 165 delegates from 14 denominations and 36 state youth councils, however, commended the Eisenhower administration for its efforts to achieve a world program of reduction and control of armaments, and recommended constructive programs to "meet Communism at the true battleground—the social, political, economic, and ideological frontiers." The National Council of Churches' youth organization also:

Voted to initiate methods to help curb juvenile delinquency.

Condemned as "un-Christian" legislation before Congress which endangers the present tenuous position of American Indians.

Called on both labor and management to seek a Christian understanding of the problem of youth involved in industrial strife.

Asked youth groups and church schools to study the growing movement toward Christian unity.

Outlined a program to eliminate racial prejudice in the church.

Recommended establishment of facilities through which young people could volunteer for one-to-three years of subsistence-basis religious service.

Expressed concern about religious programs for those in the armed forces.

Welcomed fraternal delegates from Reformed Judaism's National Federation of Temple Youth and resolved to step up the UCYM program of intercultural relationships.

Chided the church for lagging in sex education and recommended such education for junior and senior high people in homes, churches, camps and conferences.

Adopted 30 projects in 25 countries for cooperative youth work.

Planned to send 10 young people to Colombia to an inter-American consultation on youth work and provide two for a world-wide ecumenical youth team for a Latin-American tour.

Charles Boyles, Jackson, Miss., Methodist, was elected 1955-57 chairman. Others named were Sue Jane Mitchell, New Orleans, La., Congregational, vice-chairman; Gay Little, Carthage, Mo., Methodist, secretary. George Williams, Cleveland, O., African Methodist Episcopal, was approved as full-time youth associate in the UCYM office.

A PROVOCATIVE PROGRAM

Does it pay to be good?
How free can anyone really be?
Is it right to love yourself?
How can fear be conquered?
What makes for a happy marriage?

Without preaching or sermonizing, four distinguished clergymen will answer these and many other questions that nag the life of the average person in "Man to Man," a new religious television program to be presented as a series on most of the nation's TV stations, beginning in October.

Minus the use of charts, pictures, blackboards or other "gimmicks" so familiar to television viewers, these leaders of Christian thought will talk to America "man to man" in quarter-hour sessions to be aired weekly over a year-long period.

The nationally known preachers to be seen in the series are Dr. Ralph W. Sockman, Minister of Christ Church (Methodist) in New York City and preacher of National Radio Pulpit on NBC; Dr. Louis H. Evans, minister-at-large of the Presbyterian Church, U.S.A.; Dr. John A. Redhead, Jr., of Greensboro, N. C., frequent guest preacher on National Radio Pulpit and the Protestant Hour; and Dr. Donald Grey Barnhouse, Philadelphia, Pa., widely travelled preacher and lecturer.

"We believe the 'Man to Man' series may be the most provocative program yet devised," said Dr. S. Franklin Mack, director of the Broadcasting and Film Commission of the National Council of Churches. "The progress of Christianity from its beginning has been sparked and guided by simple person-to-person communication of deep personal conviction, and that is what this program is."

The entire series has been produced on film by the Commission, which is also handling national distribution of the program. By the end of October, the Commission estimated, at least 80 per cent of the nation's TV stations will be carrying the new series.

Youth Hymn Sought

All young people under thirty are invited to take part in a contest for new hymn texts to be used in connection with National Youth Week, January 29-February 6.

Rev. Deane Edwards, president of the Hymn Society of America, which is sponsoring the contest at the request of the United Christian Youth Movement, says the theme of the new hymns will be the one set for the Youth Week observance, "Our Citizenship under Christ."

The deadline for submitting entries in the contest to the Hymn Society, 297 Fourth Avenue, New York, is December 1.

The winners will be judged by a panel comprising Dr. Purd E. Deitz, St. Louis, Mo.; Mrs. Roderick French, New York; Dr. Morgan P. Noyes, Montclair, N. J.; Miss Edith Lovell Thomas, New York; Dean Tertius Van Dyke, Hartford, Conn., and Dr. Philip S. Watters, New York.

Stewardship of the Land

(*Continued from page* 3)

The ideal solution in America is for a young person interested in agriculture and capable of farming to own his own farm. When this is impossible, owner and tenant must recognize that all land, labor, capital and management "are gifts from God" and human welfare should be of mutual concern.

Leases should be written with terms clearly defined as to landlord responsibility for improvements and compensation for the unused value of improvements made by tenants.

Credit —

Farmers must increasingly depend upon credit to buy tools and livestock and to improve the farm plant.

The church should experiment with church-operated or sponsored credit pools, when existing credit facilities are insufficient, to aid young men to become farmers or to improve their farming.

Father-Son Operation —

To insure success of father-son operation, a farm business must be large enough to support two families, provide housing satisfactory for two families, and both the son and his wife must wish to farm.

Father-son agreements should permit a young man to get started, and an experienced farmer to retire gradually. They should maintain the productivity of the farm as an established business between generations.

Farming should not be considered in terms of a hereditary farmer class, but transfers within the family do assure certain advantages — stability, continuous high productivity, less chance of ruin and the passing on of managerial skill.

Land Use and Conservation —

Often conservation becomes a community, regional or national concern, as well as individual — for example, when grazing or wind erosion must be controlled. Sometimes the best use of the land may be for recreation.

Pressing water and land-use problems are arising with the growth in part-time farming and the industrialization in rural sections. They raise the question of land-use priority—whether urban or agricultural. Frequently these questions can be solved only by zoning or other forms of community action.

Hired Farm Labor —

The churches are challenged to help solve the following problems for more than four million persons working at agriculture in the United States: inferior status assigned to hired farm labor; low wages and irregular employment; bad housing; denial of protective social legislation and community health and welfare services; child labor and lack of schooling opportunities; and the impossibility of this group's rising on the agricultural ladder.

"If hired farm workers are to take self-respecting action on behalf of their own economic interest, they must achieve effective, responsible and democratic organization. In view of the long-established position of the churches and of the National Council of Churches in support of responsible labor organization, we affirm that wage workers in agriculture should be encouraged and aided to form unions for the purpose of collective bargaining on wages and conditions of work."

Commendation —

Councils of churches and of church women and other interdenominational groups, as well as the National Council's Division of Home Missions, are commended by the commission for their "splendid services" to agricultural migrants.

The Migrant Ministry and the General Board's statement on *The Church and the Agricultural Migrants* are pronounced "important efforts on the part of Protestantism toward the broad goals" outlined in the report.

Farm workers should have the same protective social legislation as other workers, the statement says, and regular employment at wages that will enable their families to enjoy the same standard of living as industrial workers.

"This is a basic requirement if women and children are to be freed from the exploitation to which they are subject."

Missions Confront a Changing America

When Joe Whitehorse, his wife and three youngsters leave the Indian reservation and are suddenly catapulted into an entirely new mode of life in a pulsing city, what can the church do to help them?

When Ramon Pacheco and his sprawling brood join today's procession of Conestoga wagons into the camps of two million migrants, how can the church, the community and the government pull together to assure them friendship, services and social protection?

These are but two of the urgent issues facing home mission workers as they plan for the National Council's Division of Home Missions General Assembly (Buck Hill Falls, Pa., December 11-14) and for the year ahead.

A whole roster of problems cry for solution by workers in the home missions field. Basic to all of them is making sure that all the rapid-fire changes in American life are matched by an adequate response to spiritual needs. Providing a ministry to shifting and new populations, both in city and country, is no academic question that the church has a decade to ponder. The pressure is here already.

Indian-Americans, migrants, Puerto Ricans and other Spanish-speaking persons, industrial workers, Alaskans, Chinese, low-income families, communities born overnight — all come under the embracing umbrella of home missions.

Out in the field, on-the-spot denominational groups grapple with the day-to-day difficulties. The distinctive contribution of the Division of Home Missions, in the view of its chairman, Rev. Purd E. Deitz, is to pioneer in developing new opportunities and new ways of doing things.

With that as its focus, DHM highlights some of its major program emphases for the coming year as follows:

INDIAN-AMERICANS

The Division feels that the future of Indian-Americans is a critical one. It is cooperating with government relocation programs and urging state and local councils of churches and of church women to aid relocatees. It is providing Christian education in government boarding schools and sending a field representative to California to examine acute conditions facing Indian-Americans pouring into the mushrooming slums of Los Angeles in search of a livelihood.

MIGRANTS

Must the agricultural economy of the nation forever rest on the work of the dispossessed, shuttling from crop to crop? DHM, with the help of the Department of the Church and Economic Life, has been charged with the pioneering job of studying the necessity for an itinerancy that brings dangerous deprivations to a whole segment of the American people.

The Division is encouraging the present popular upsurge of interest and action and is working closely with newly established and older governmental bodies to help migrants live and work and *feel* like other Americans. It is pushing across the borders into new states and areas to offer direct religious and cultural services to migrants and it is enriching its service by using staffs of many skills and by broadening its training. It is setting up a special project, on a foundation grant, to demonstrate how Negro parents might keep step with the education of their children.

TOWN AND COUNTRY

The spiritual life of rural Americans is of vital concern. To serve as pilot projects in evangelizing and ministering to rural people, the Department of Town and Country Church maintains several extension workers in strategic spots. It is encouraging rural churches to serve farm-owner, sharecropper and hired laborer alike.

Rural life need not be drab for millions of depressed people; it should be rich and rewarding, socially and spiritually. With this end in view, the Department works at a developing Christian philosophy of rural life and tries to make both country and city dwellers aware of man's total dependence upon the land that has cradled and fed him since human life began. Its latest contribution to this education is a statement upon the Christian stewardship of the land (reported in other columns of this issue) that outlines what churches should do to avoid misuse of land and the human beings who cultivate it.

URBAN CHURCHES

What should the churches do about the blighted areas and the pagan atmosphere of cities where stark poverty and degradation go hand in hand? What about the rapid change in the *character* of city populations which leaves some churches stranded with no members?

The Department of the Urban Church believes the Protestant church is interested in serving these blighted sections. One of the Department's important tasks is to give leadership to churches as they adapt to changing conditions. Another is to awaken them to the fact that they can be class-conscious no longer if they are merely to survive — to say nothing of fulfilling their mission of preaching the Gospel to *all* men. Industrial workers, low-income families, and the jobless must be ministered to, as well as the so-called upper and middle classes.

"Inclusiveness" is the philosophy affirmed by the Department. It encourages churches to serve Negroes, Orientals and other minority racial and nationality groups. For if the church is not to drag its feet on the Supreme Court ruling, it must not, under social pressure, follow the tidal wave backward, but must go steadily forward.

The Department is convening a conference this Fall to step up the pace in evangelizing the Chinese. It advocates joint church and city planning, and during the next two years will test and revise the standards by which effectiveness in city churches may be increased.

SPANISH-SPEAKING

The Committee on Spanish-American Work is faced with helping denominations strengthen their ministry to five million Spanish-Americans of Mexican ancestry and hundreds of thousands of Puerto Ricans. The extreme poverty of both these groups is complicated by language and a church-dominated culture. Local "Anglo" churches near Spanish-speaking groups are being stimulated to include them. As for Puerto Ricans, councils of churches and of church women are pushing their activities in many cities to serve as contact points for these neighbors from the Caribbean.

ALASKA

As the great jutting peninsula crossed by the Arctic Circle burgeons with new settlers — a 77 per cent increase in the last ten years — the Committee on Work in Alaska is confronted by new responsibilities. It maintains a worker in the Mt. Edgecumbe government Indian school and hospital to do religious education work, personal counseling and bedside visitation. It helps coordinate the efforts of all the brand-new churches to meet our northland's acute social and spiritual demands. To this end it is calling a conference in Anchorage (October 17-19) where the actual needs of the people will be explored, as well as the constituent churches' responsibility to face up to these needs.

So, home mission workers are involved in virtually every problem that harasses man — from jobs to health to the state of his soul. And their handling of these difficulties will help spell the future of Protestantism in America.

Overcoming Barriers Between People

By EDITH C. TATNALL

AN AFRICAN student makes two Afrikaners feel at home in the United States when he comes especially to welcome them and converses with them in Afrikaans.

A Frenchman and a German come in together to tell of a joint summer program they have planned.

A Norwegian calls to a German to wait for him so they can take the same train for Chicago.

An American who has become close friends with the German Ecumenical Scholarship Exchange student at his seminary comes in to make plans to go to Germany as a World Council Scholarship student and to visit his German friend at home.

Students from Japan and Korea happen to arrive at the same time and meet as fellow ecumenical churchmen in the office of the National Council's Central Department of Ecumenical Relations.

These typical scenes in the office of the department which administers the Ecumenical Scholarship Exchange show how it is helping a little to overcome some of the world's barriers between people.

The Ecumenical Scholarship Exchange each year brings about 50 graduate theological students to the United States for an academic year in one of the theological seminaries cooperating in the program, and for denominational and ecumenical experience of American church life. European students are nominated by the Department of Inter-Church Aid of the World Council of Churches. Students from other parts of the world in most cases are nominated by the National Christian Council of their country. All students come into the country under the State Department Exchange-Visitor program designation. Cooperating theological seminaries give full scholarships of board, room, tuition and incidentals. Travel expense is guaranteed by the Department of Ecumenical Relations, in cooperation with the World Council in the case of European students, and, in a number of instances, with the assistance of Fulbright Travel Grants.

An effort is made to bring each student into contacts and experiences

The office of the Council's Department of Ecumenical Relations is a busy place early in September of each year when the Ecumenical Scholarship Exchange students arrive for their year of study in the United States. Here, a group from Germany (including one woman) is briefed by Dr. Robbins W. Barstow, director of the program. The briefings included among other things authoritative interpretations by Dr. Barstow of such typical American phenomena as the World Series, our heated national elections, and hot dogs, as well as the more serious side of life in the United States of America.

Hans-Ludwig Althaus (left), an Ecumenical Scholarship Exchange student at Western Theological Seminary, Pittsburgh, Pa., shows his home town of Bad-Harzburg, Germany, to Dr. Robbins W. Barstow, director of the Ecumenical Scholarship Exchange, and Miss Edith C. Tatnall, administrative assistant.

The map shows the home towns of the 55 students from 18 countries who will be studying during the academic year 1955-56 in some 30 theological seminaries across the U. S., also shown on the map.

Miss Edith C. Tatnall is administrative assistant in the Council's Department of Ecumenical Relations.

hich will help him most in his work
his home church. Seminaries are gen-
ous in giving counsel and opportuni-
es for field work of various kinds and
acquainting the students with the
urch life of which they are a part.
addition, the Youth Department of
e World Council, the United Chris-
an Youth Movement, Ecumenical
ork Camps, YMCA, and many de-
ominational youth organizations wel-
me the ecumenical scholars into their
rograms each year.

The students are brought into rela-
onship with the denominations equiva-
nt to their home churches where pos-
ble, and they carry warm fraternal
eetings back home with them. Stu-
ents from Asia and Africa meet the
ecretaries in the National Council's
ivision of Foreign Missions who are
esponsible for their respective areas,
nd these experts on the local situations
which the students must return give
ounsel regarding the seminary place-
nent and practical program which will
e most relevant for the students' future
ork. In addition, the ecumenical schol-
rs attend the most important ecumeni-
al student conferences each year, and
his year they will attend the Quadren-
ial Student Volunteer Conference in
Athens, O.

Now in its tenth year, the Scholar-
hip program finds itself with an illus-
rious list of alumni, including, among
others: the new director of the Ecu-
menical Institute at Bossey, Switzerland;
he secretary of the Christian Council
of Finland; the rector of the Theologi-
al College in Djakarta, Indonesia; and
he Archbishop of Cyprus, lately so
much in the news.

Almost 400 of these ecumenical schol-
rs have come to the United States for
time and have returned home to new
aths of service in the church.

From Hong Kong to New York

Church World Service Program in Action

Among the first refugees from China to arrive under the U. S. Refugee Act were Mrs. Wan Ju Pan Chan, widow of a Chinese college professor; her son, Bun Chan, 11; and three adopted boys, Kwai Keung Chan, 12; Yam Tai Chui, 14; and Ying Yeung Yam, 14. All five escaped from Communist China and have been brought to the United States with the help of Church World Service, world relief agency of the National Council of Churches, and the Protestant Episcopal Church. Sponsoring the five are Professor and Mrs. Theodore Evans of Kent School, Kent, Conn., who will care for the whole group and educate the boys as Americans. Left to right—Ying Yuen Yam, Yam Tai Chui and Kwai Keung Chan (all adopted); Mrs. Theodore Evans; Mrs. Wan Ju Pan Chan; Bun Chan, her son; and Miss Sonya Grodka, Church World Service worker. In order to finance the project of educating the boys, Mrs. Evans has taken a position as teacher in an elementary school. She says she has always liked children. Mrs. Chan will act as housemother. The picture above was taken in the Grand Central Station in New York, as the group arrived en route to their new home in Kent, Conn.

New Appointments for Survey, Relief, and Campus Work

The National Council of Churches has announced the election by its policy-making General Board of four new executive staff members. They are: *Dr. John W. Dixon, Jr.,* an instructor in art history and the humanities at Emory University at Oxford, Ga., as first executive director of the Faculty Christian Fellowship. Effective August 1, the appointment marks the creation of an organization center for independent Fellowship groups on some 600 university and college campuses. Fellowship aim is to help administrative staff and faculty "increase their understanding of and commitment to the Christian faith."

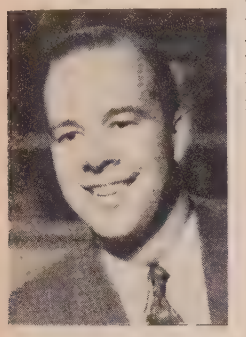
Rev. William T. McReynolds, pastor of the First Congregational Church, Rio Vista, Calif., as overseas relief administrator for Church World Service, the Council's international relief and rehabilitation wing. The post is unique in that Mr. McReynolds will not be stationed permanently in any one country, but will be available for assignment anywhere in the world. He left the States August 1 for his first job in Hong Kong, China, directing the CWS refugee relief program there.

Rev. A. Russell Stevenson, executive secretary of the National Council's Joint Office for South Asia and the Near East, as director of the Program in Asia and Other Non-European Areas for Church World Service. Effective August 1, he directs refugee relief and rehabilitation in these areas. He succeeds Rev. Arnold Vaught, who resigned to become secretary of the American Friends Service Committee.

Dr. Glen W. Trimble, director of the Department of Research and Strategy of the Massachusetts Council of Churches, as director of field research. Effective September 1, Dr. Trimble will head the unit concerned with community survey and research for the National Council's Division of Home Missions in such areas as aid to farm labor migrants, mission work with American Indians and urban and rural church development. Since 1946 he has served in a part-time position as assistant professor at the Boston University School of Theology.

Council Personalities

Rev. A. Russell Stevenson, new director of the Church World Service program in Asia and other non-European areas, believes refugee aid and rehabilitation work may be the primary way remaining in some parts of the world in which U. S. churches can express their Christian concern for the needy.



STEVENSON

At a time when missionary activity in the traditional sense is being restricted in many parts of the world, the refugee aid program, he believes, may well be one of the churches' most telling methods of mission outreach.

A former Egypt missionary, "Russ," as he is known to friends and colleagues, brings to his job the same single-minded concentration and analytical ability which distinguish his game of chess.

Officially installed on his new job just last month, he left early in September for an extended three-months tour covering 18 countries to brush up at first-hand on the conditions in his Asian bailiwick. To this area alone CWS last year sent food, clothing and drugs valued at upwards of $2,500,000.

Long active in the cooperative work of the churches, Mr. Stevenson was, for five years before joining the CWS staff, executive secretary of the National Council's Joint Office for Southern Asia and the Near East. During 1953 and 1954, on a leave of absence from this post, he was executive director of the special NCC committee to coordinate its program emphasis on the theme "Christ Calls to Mission and Unity."

An ordained minister of the United Presbyterian Church, he served as a missionary in Egypt from 1944 to 1949, the last three years as principal of the American Mission Commercial College in Alexandria.

He was born in Duquesne, Pa., and is a graduate of Maryville College, Maryville, Tenn. He received his Th.M. degree from Pittsburgh Xenia Seminary, and has done graduate work at Princeton Seminary. He is married, has three children, and lives in Flemington, N. J.

Miss Edith L. Groner, associate general director of United Church Women, a NCC unit representing upwards of 10,000,000 U. S. Protestant church women in some 2,000 local and state councils of church women, is something of an administrative genius with a record of organizational leadership and a penchant for travel.

MISS GRONER

As second in command of the world's largest church women's organization, she has the opportunity to put her leadership skills to full use and ample chance to see the far-flung corners of the U. S.

Last month the peripatetic Miss Groner became one of the few NCC executives to be awarded the certificate of membership in the United Air Lines' 100,000 Mile Club. Traveling for good causes is an old habit with her. Her jaunts around the country started early in her career during stints on the executive staffs of YWCAs in half a dozen cities, and the mileage rate has been considerably stepped up in visits to state and local church women's councils across the country since she joined the organization in 1949.

All of this travel and the many long hours spent in work at her desk in UCW offices in Manhattan's Flatiron Building are aimed at just one goal: the achievement of a worldwide fellowship in which Christian women effectively speak and act together on the political, social and economic issues in which human destinies are bound up.

The extent of this concern has been spelled out graphically in recent months in a number of strongly-worded statements both by UCW's policy-making national groups and by local councils on issues ranging from racial segregation to the peaceful uses of atomic energy.

A native of Western New York, Miss Groner is a graduate of Syracuse University and the YWCA National Training School. She served as "Y" executive director in Des Moines, Ia., and for 14 years in Harrisburg, Pa. She has also held "Y" executive staff positions in Cleveland, O.; Watertown, N. Y.; and Buffalo, N. Y.

A Methodist, she is a member of New York's Christ Church.

Missionary education books for young people, in the past often drab, colorless, pint-size editions of what their elders were reading, are today among the most attractive, colorful and thoughtfully-planned editions on bookstore shelves.

MISS ELDREDGE

A pioneer and leader in this quiet revolution is *Miss Lucy M. Eldredge,* director and editor of the Department of Youth Work of the National Council's Friendship Press.

Under her direction, Friendship Press (the publication trade name of the Joint Commission on Missionary Education) publishes in an average year upwards of 15 books, both hard-cover and paperback—including fiction, biography and non-fiction—pamphlets, pictorial books and study guides. Each is centered around a home or a foreign missions study emphasis chosen three to four years in advance in consultation with missions leaders.

A shining example of the new look is "Mission Unlimited," a pictorial documentary depicting in some of the best pictures of this type ever taken the missionary enterprise.

A lifetime career in youth work—dotted with "firsts"—makes Miss Eldredge eminently well-qualified to head this program. For 11 years before joining the Friendship Press staff as its first youth editor, she was a secretary of youth work for the Division of Christian Education of the Congregational Christian Churches, sharing in the development of the Pilgrim Fellowship. Earlier, she had served in a similar capacity—also a "first"—with The Christian Church (united in 1931 with the Congregational Churches). Immediately following her graduation from Elon College, Elon, N. C., she became the first field secretary for religious education of the Southern Convention of The Christian Church.

Miss Eldredge saw for herself some of the mission posts with which her work deals when, in 1939, Pilgrim Fellowship gave her a world tour.

A native of Erie, Pa., Miss Eldredge received her M.A. degree from the School of Religious Education at Boston University. Now living in New York, she is an active member of Broadway Congregational Church.

The CHURCHES WORKING TOGETHER

HINESE THANK CLEVELAND CHURCHES

The Cleveland, O., Church Federation the grateful recipient of $1,184 in imes, quarters and dollar bills. The noney was raised by the 500 residents f the city's Chinese community in appreciation for the federation's summer acation school for Chinese children.

The school was conducted for six eeks in the Chinese Christian Center or children and young people from our to 16 years of age. The program ncluded games, handicrafts and a study f Mandarin, the centuries-old language f their forefathers.

PLAN PROTESTANT INDIAN CENTER

The Utah Council of Churches has nnounced plans for a non-denominaional center for youths attending the ntermountain Indian School in Brigham ity. The school, said to be "the largest oarding school in the country," has an nrollment of 2,300 Navajos, of whom ,200 are listed as Protestants.

The center will be located across the treet from the school. Plans call for an ssembly room, stage, snack bar, administrative offices, leisure room and living uarters for faculty members. Weekday eligious education classes will be held n the building after school hours.

REPORT STATE RELIGIOUS CENSUS

A total of 65 out of every 100 people t the State of North Dakota belong to me church. The figure represents an ncrease of four persons per 100 citizens, a nine percent rise, in the past five ars. The national figure is 59 out of very 100 persons.

These figures and related data have een gathered in a census of religious ife in the state conducted by the North Dakota Interchurch Council.

The census shows that North Dakota becoming more and more predomiantly a Lutheran state. The Lutherans ave two and a half times as many memers (410,693) as all other Protestants ombined and are growing more rapidly han other denominations—an 11 per ent increase in the five-year period as ompared with a five per cent increase or all other Protestant denominations ombined. (The report notes that Luthran figures include all baptized chilren.)

The Sunday school enrollment in the tate during the five-year period jumped from 109,325 to 153,303, an increase of 40 per cent. The state has 2,100 church organizations, a decrease of 20 in five years which council officials attributed to the population decrease in rural areas.

SET SOCIAL WORK PROGRAM

The Cleveland Church Federation has announced a six-point social work program for the coming year, including plans to inaugurate a "Protestant Big Brother Movement" to combat juvenile delinquency.

Municipal Court Judge Perry B. Jackson, federation vice-president and chairman of the social work department, listed the other five projects as: (1) placement of 200 displaced families under the government's refugee resettlement program; (2) expansion of work in the Cleveland Chinese Christian community; (3) establishment of a permanent playground in the slums across from Central Police Station; (4) cooperation with juvenile and probate courts in a ministerial counselling service; and (5) cosponsorship, with the Cleveland Baptist Association, of a program to aid the 3,600 Puerto Ricans newly settled in the city.

STUDY SOCIAL WELFARE

During September, in at least a dozen communities, church study conferences on social welfare were held in preparation for the National Conference on the Churches and Social Welfare, to be held in Cleveland, November 1-4.

These pre-Cleveland conferences, under the auspices of councils of churches, considered needs and problems of church-supported hospitals, orphanages, homes for the aged and similar institutions; also their relations with community chests and councils of social agencies, with federated financing and community planning. They tried to answer the questions:

How should Protestants discharge their responsibility to meet human need?

What do leaders in their state consider the role of church-related agencies, in view of the expanding program of public welfare?

Indiana had three such meetings: in South Bend, Evansville and Indianapolis. In Denver, more than 65 attended from 36 churches of ten denominations. In Kansas City, there were 40 representatives of churches and 40 professional social workers. Other cities which took part in the discussion were: Los Angeles, Calif.; Bridgeport, Conn.; Cincinnati, O.; Washington, D. C.; Schenectady, N. Y.; Philadelphia, Pa.; Houston, Tex., and Erie, Pa. The Church Council of Atlanta, Ga., will hold a meeting next spring in conjunction with the Southern Conference of Social Welfare.

Full reports of these local meetings will be sent as preparatory material to each of the 2,000 delegated church welfare leaders attending the larger conference, to provide up-to-the-minute information on sectional problems.

INDIANA REPEATS UN TRIP

The Indiana Council of Churches is sponsoring again this year a tour of the United Nations, December 4-9.

The overall cost is estimated at about $100., including railroad fare, registration, banquet, tour of the UN buildings, sightseeing tour of New York, and admission to special sessions and briefing by members of the Indonesian delegation, the Pakistan delegation and the Yugoslav delegation. There will also be a briefing on the expanded Technical Assistance Program and Disarmament.

The banquet speaker will be Dr. Andrew W. Cordier, assistant to the Secretary General of the United Nations.

CONDUCT SPEECH CONTEST

For the 31st year the Ohio Council of Churches is sponsoring a "Prince of Peace Speech Contest" for high school students.

Beginning on World Peace Sunday, November 6, contests are held in local churches, in counties and districts, with the final contest during the Ohio Pastors' Convention, January 5, in Columbus.

Contestants may either write their own orations or memorize one from the Book of Selections. Original orations are limited to 1,500 words and must be submitted to the Ohio Council three weeks before the local contest.

First prize for the state winner is $200 and a 4-year college scholarship in any one of 11 Ohio colleges which co-

(*Continued on page* 21)

ARCHDEACON HEALEY

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A British View

By VENERABLE KENNETH HEALEY,
Archdeacon of Lincoln

THE first, and perhaps the most abiding impression of those who participated in the exchange of preachers must be that made by the great friendliness and unlimited hospitality of their hosts — not only the kind people into whose homes they were received, but, as it seemed, everybody everywhere. It has been a great satisfaction to hear from American friends that they, too, have come home with a like recollection of British hospitality. Of course, all this means more than good will in a general sense: it means that a number of Britons have become the personal friends of a number of Americans, and the more this happens, the better for the world. And the more this happens among Christians, the nearer the prospect of that Christian unity which is the concern of the ecumenical movement.

The writer had less opportunity than his colleagues of seeing at first hand the life and work of other Christian communions, from the quite fortuitous circumstance that all his preaching engagements were in Episcopalian churches. His impression, however, is of far less sharply defined barriers against cooperation between the churches than exist in Britain. Perhaps it could be better expressed, without reference to clergy and ministers, by saying that at the parochial level there is, in America, much more conscious and planned cooperation than is to be found in England, where the channels of separate denominational activity (some might say, the ruts) have become worn a little deeper. Nowhere in England could one find a clergyman combining the cure of souls of an Episcopalian parish with the pastorate of a (still distinct) Congregational church. Nor are community churches and federated churches a part of the religious scene in Britain. I believe that there are misgivings about the loss of distinctive values and witness (for what is distinctive need not be divisive) in some of the federated groups; and the reaction against an easy undenominationalism is not confined to churches with stiffer traditions. But in the United States there was much evidence of generous and positive cooperation and of deep understanding and personal friendship between ministers.

The vitality of church life in the parishes is remarkable. No doubt a visiting preacher is invited to the most vigorous centers, and one hears of churches that are going through a thin time. But the writer's own travels took him into parishes away from any sort of "conducted tour," and in every case the healthy state of the church was apparent. Visitors from England are always struck by the high level of church attendance in America. A distinguished English Free Church leader, however, was said to have discounted this element in the American pattern: he considered that it merely indicated a current convention, social rather than religious. If comparisons are being made between England and America in this respect, the question of convention is important. In America, those whose allegiance to the Church may be nominal rather than of conviction, will still think it right to keep up the custom of family worship on Sunday morning. After all, it might be thought a somewhat un-American inactivity not to do so, to put it at the lowest. In England, on the contrary, many professed church members, some of them quite sincere in regarding themselves as loyal and believing Christians, and including church officials, will yet make a somewhat infrequent appearance at public worship. It is odd, and a little disheartening to the clergy: but that is the present position. There is perhaps another factor in the situation. The emphasis in English public worship (at least in the Church of England) while it seems to invite less participation by the congregation and indeed often leaves them with a sense of frustration, does assume, and implicitly demand, an offering "in spirit and in truth" at a level which is either, to the conventional worshipper, "out of his depth," as we would say; or else such that he feels himself a little uneasy and unworthy. In America everybody seems to "enjoy the service": and while a feeling to the contrary would be quite deplorable, one does wonder whether this enjoyment is quite what the Psalmist had in mind when he said "I was glad when they said unto me, We will go into the House of the Lord." But when all is said and weighed, the writer would prefer a church-going to a non-churchgoing convention. Those who are "there" are accessible: and to the world, surely they are witnessing for Christ, even if through their inconsistency of life they witness also against themselves. In short, the

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Each summer for the past 29 year has been an interchange of preachers b Great Britain and the United States, istered jointly by the American Co on Interchange (formerly under the Alliance for International Friendship t the Churches), and the British Cou Churches. This summer, under the a of the National Council's Department menical Relations, of which Dr. Robb Barstow is director, 20 preachers to — 11 American and nine British.

The OUTLOOK is glad to present pressions of Archdeacon Kenneth He Lincoln, a member of the Assembly

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Both Sides of
Their Reports

PRESIDENT SAUNDERS

An American View

By Dr. Wilbour E. Saunders
Colgate Rochester Divinity School

NO STATISTICS are available as to the number of clergymen from the States who were in Britain his summer. Everyone knew that Billy Graham was there. At least a thousand Southern Baptist ministers were among the 8,500 delegates attending the Baptist World Alliance in Albert Hall in mid-July. Also in Britain for varying lengths of time were a handful of American ministers known as exchange preachers whose appearance in English and Scottish pulpits had been arranged in accordance with an annual program of the British Council of Churches and the National Council of the Churches of Christ in the U.S.A.

It is a basic homiletical principle that preaching should have as its avowed and primary purpose a verdict, a decision on the part of the hearers. The exchange is not primarily an evangelistic project. That does not mean that exchange preachers are not fervid in spirit nor that their sermons violate the homiletic basis just stated. But exchange preachers do not cross the ocean on any supposition that they can by their pulpit utterances accomplish something beyond the effectiveness of home talent. Even so, the long journey, it is to be hoped, has worth-while results beyond the subjective. The visiting preacher is enriched in understanding and appreciation. We trust that a like effect, perhaps in more allopathic fashion, is produced in the church groups, considerable in number as the years go on, where listening ears hear a universal message which is without geographical or racial bounds proclaimed in strange accents.

However, it remains true that the most concentrated effect is on the preachers themselves. Certain enlargements of vision in the ecumenical viewpoint are inevitable since the assignments are not only beyond national borders but also, in many instances, across denominational lines. This value is so self-evident that it needs little comment, but that should not minimize its primary importance. The increased sense of the bond between English-speaking peoples also is so intrinsic that it need not be stressed.

One of the most rewarding experiences of the visiting preacher is his week-end in the vicarage, manse, or home where he is entertained. Here both the identical and the different in church life across the ocean come to light. Observations made on the basis of a small sampling are always dangerous but, in spite of this risk, some will be made. The clergymen of the Established Church are busy men over the week-end. The services in their own churches are augmented by hospital and other chaplaincies and by the fact that a shortage either of ordained men or of funds to support them has resulted in a vicar having Sunday responsibilities in more than one church. Along with this there is an appreciation of real scholarship on the part of these men. The impression one gains is that the division between the activist and the scholar is not as distinct as on the other side of the Atlantic. In the United States the responsibility for "running a church" so often means the abandonment of even the pretense of independent scholarship. In general it also means that the scholar must be a teacher, not a pastor. Hence it is a delight on the other side to find a vicar in a primarily rural parish collaborating in the English publication of the theological work of a foreign scholar by being its translator or to read articles published by the rector or minister requiring research far beyond that useful for next Sunday's sermon. This makes for the readiness of such men to step from the parish ministry to the professorial chair and explains why such important contributions as John Oman's "Grace and Personality" and some of T. W. Manson's works were first verbally presented to rather obscure and numerically small parish audiences.

Outside of the center of the largest cities at least, the evening service is by no means in the discard as much as it is in many parts of America. Also congregations were by no means as limited in numbers as the visitors had been warned (largely by Englishmen) that they would be. In fact, they were surprisingly good. The summer let-up, bane of life to impatient American ministers, is of shorter duration in England, possibly because of the difference in the arrangement of children's school vacations.

In these days it is often said that one of the major problems in religion is that of communication. In the deepest sense this refers to the inadequacy of words in conveying experiences and emotions. In a lesser degree it is amazing to discover how geographically-acquired accent and local verbiage within a supposedly common language can be an indication of more serious

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England, and Dr. Wilbour E. Saunerican Baptist Convention, president e Rochester Divinity School, Roch-Y.

nerable Kenneth Healey, Archdeacon n, worked on a farm for a number rior to his theological training and hority on agriculture in Great Britlation to church life.

lbour E. Saunders, president of Colnester Divinity School, has had exas a pastor; as a prison chaplain; ive secretary of a local council of as headmaster of Peddie School, resident of a theological seminary.

A British View

(*Continued from page* 16)

full American church seems to me a very good thing.

So also is the American realization of financial responsibility. Here the English (and the Church of England in particular) are really put to shame. It is not simply that money values are different, and that an American mechanic may earn as much as an English bank manager (and a curate as much as a suffragan bishop). The American church member expects to give, to be asked to give, to urge others to give. He is thoroughly realistic: he knows that the church cannot work effectively without steady and generous financial support. It must have capital equipment, and an adequate staff, just as surely as any business house or state department. And there is only one source of capital and income: the lay members. There are signs in England of a growing realization of these things: but the English are still far from the American level of response.

It is perhaps a consequence of this concern of the laity to finance the church that there is in America a very high level of technical competence in all church officials, clerical or lay. This is not simply in the running of the rather complicated (perhaps excessive) machinery. They *do* know their job; and there was no evidence of "bureaucracy" or of a dehumanizing of relationships. Pastoral work is still truly pastoral and personal, for all the filing cabinets. It would be misleading to say that Americans are professionals where the English are amateurs — unless one remembers that professionals may love their work, and amateurs may train themselves to be efficient. But the comparison does suggest itself.

Standards and ideals of the ministerial life seem to be much the same on both sides of the ocean. The young men in the American ministry are good to know; and while there seems to be wide variation, and perhaps disparity, in the level of scholarship required of men admitted to the ministry and called by the various congregations, those whom the writer had the privilege of meeting were as well-equipped intellectually as they were modest and capable.

One could wish for better opportunities to see the parishes at work: July and August are vacation months. The exchange preachers' sermons were largely to holiday congregations: but the writer is sure the sermons were less important than the personal contacts made, the discussions, the enlargement of mutual understanding and respect, the new friendships.

"Neither Rural Nor Urban"

In New England especially, there are many families living in the country who are not farmers and so are neither rural nor urban. This poses many social-religious problems in cooperative church relations, depleted resources and population, and needs and difficulties in resort towns. For the problems of these "rurbanites," which have been on the increase in the rural church for a generation or more, it is hoped that the National Convocation on the Town and Country Church will find some partial answers.

The Convocation will be held in Springfield, Mass., October 18-20. This is the first time the meeting, which has been held annually since 1943 under the auspices of the National Council's Committee on Town and Country Church, has been held in New England. The theme is "The Christian Mission in the Rural-Social Process."

During the three days of the conference there will be four seminars, eight discussion groups and seven general sessions. Speakers include: True D. Morse, Washington, D. C., undersecretary of agriculture; Nathan Tufts, Greenfield, Mass., vice-president of the New England Forestry Foundation and former president of the Connecticut River Watershed Council; and Rev. Margaret Henrichsen, Methodist pastor to seven parishes in Maine and author of "Seven Steeples"; Dr. Samuel W. Blizzard, rural sociologist of Pennsylvania State University and Dr. Arthur T. Mosher, executive vice-president, Allahabad Institute, India.

With regard to the rural-urban and non-farm, country-living people, Dr. Henry S. Randolph, chairman of the Council's town and country church department, says: "If we can find how to bring these people into the total life of the areas in which they live, the moral fibre of rural America will be tremendously strengthened."

An American View

(*Continued from page* 17)

impediments to common understanding. What then, of cultures which lack the English-speaking base of langauge, vocabulary, customs, manners, and dress? All this stresses the fact that unity is in Christ alone and that all cultures have much to contribute to an understanding of Him. To identify Him with one nation and its way of life is a process which has to be consciously resisted or else it takes place inevitably. Even the touch of a culture so similar as that shared by the English-speaking nations separated by the Atlantic is a needed shock.

The problem of ministerial training is as present on one side as the other. The candidates for ordination are reported as improved lately, both qualitatively and quantitatively. Neverthless, England is experimenting with the use of older men who want to give religious service after years in some other vocation. And again, as in the United States, the problem largely centers on adequate financial support in smaller parishes. The quiet courage with which men are carrying on under discouraging money circumstances is an inspiration to a visitor. A headmaster leaving, for reasons of conscience, a comfortable berth in an outstanding school to serve and live in a squalid but overtly needy parish cannot but inspire. The vision and spirit which created the East Harlem Parish is not confined to the Western side of the Atlantic.

As expected, the British viewpoint on world affairs differs from the American in ways which make contact with it challenging. During the summer the Geneva meeting of the so-called "big four" took place. In England there seemed to be universal appreciation of the leadership given by President Eisenhower in his proposals. It is difficult for Americans to understand the fear that Britain has had of the role of the United States in the conflict between the Western and Eastern powers. Intelligent and well informed men with leadership in ecclesiastical and educational circles more than once expressed relief that a danger now seems to be past which they had feared, namely that the United States because of "hysteria" about communism would take some step which would ignite the fire that would turn a cold war into one of another temperature. Religion and the world political situation are neither identical nor wholly separate. God's will and purpose in history go beyond even wars and atomic catastrophes, but in His purpose all the affairs of humanity are involved.

If the summer exchange of preachers between Britain and America is but a pebble on the beach of a great ocean, it may be that the throwing of that pebble adds a ripple to the wave that shall reach both shores of the ocean with a cleansing wash of understanding.

Outlook

Challenge to Christian Devotion

THE CHANGING conditions of missionary work in India compel the mission boards of American urches to review their assistance to the churches of dia. In 1956 some churches in India will celebrate e 250th anniversary of the arrival of the first Prot- tant missionaries. This and other events marking long and fruitful history emphasize a question: re we coming to the end of the foreign missionary a in India? Put in more practical terms, it may asked: Should mission boards on their own initia- e now gradually diminish the number of men and omen they send to India?

The situation created on the one hand by govern- ent policy and the agitation of certain Hindu oups, and on the other by the growth of the urch in India may suggest that missionaries are longer needed, indeed no longer wanted. Complex ues are raised for Christians in America and other nds who for generations have sought to fulfil rist's world-wide mission as it applies to India. hey are concerned to discern the missionary obliga- on of this generation. Liberal leaders in the Indian vernment and responsible representatives of the urch say that missionaries qualified to offer the ghest gifts of Christian experience and service are eded.

The present policy of the government of India may summarized.

When desiring to make an application for the entry a new missionary to replace another or increase e number already at work, the sponsoring authori- s have to consider (1) whether there is an Indian ilable who can do the work, and (2) whether the sionary applicant possesses qualifications or special- ed experience in his field. An application for an ditional person must also be sponsored by an In- church organization.

Special provision is made for doctors and nurses, o will be "freely admitted." But it is specified that r number should "fall gradually" now that more d more suitable Indian doctors and nurses are be- ming available for employment.

Missionary organizations are not allowed to open w centers or institutions without the permission the government of India. They cannot set up new rk for which additional foreign personnel has to engaged. Existing institutions may expand but the ening of new branches must have the government's rmission.

The entry of missionaries is limited by the govern- nt's regulations. All significant factors point to the nd for fewer but better qualified men and women live and work with the Indian churches which now e a momentous task of their own. The churches' ncern for the missionary situation that has emerged in recent years has found expression in a statement "The Church's Freedom for Its Missionary Task" adopted last February by the National Christian Council of India. This defines the nature of the church as missionary and relates its existence in India and other countries to the mission of Christ to the whole world, declaring, "The Christian Church in India seeks the assistance and comradeship of Christians belonging to other nationalities. It has a universal mission to fulfil. The Church is compelled by the very nature of its message . . . to invite Christian nationals of other lands to take part in fulfilling its world mission."

This is a declared need. The kind of American missionaries to meet the need discerned by responsible Christian men and women should now become a subject of careful consultation between the churches in the United States and those in India with which they have historical connections. The government's regulations not only limit the number which will be admitted, but place a challenge before the churches in both countries to summon the best Christian experience as well as vocational and professional training to meet the need of the immediate future. Dynamic missionary vision founded and nurtured in the individual's experience of God in Christ and in the membership of the church, is more necessary now than ever before. Only those who possess this vision in humility and wisdom that relates them to men of other races and religions can qualify for service in India.

If we are asked whether missionaries are wanted in India today, an answer free from ambiguity cannot be given. In certain quarters there would be a chorus of noes. But those missionaries who with love and regard have lived with the people and shared in their aspirations can have little doubt that many Christian and non-Christian friends alike wish them to remain. To establish a place of affectionate service in the dynamic life of the world's most populous free democracy is a challenge to the highest Christian devotion. To work in ever closer relation with the churches of India while they grow to a fuller stature of worship and witness is the present claim Christ makes on the mission boards in the United States and other lands. Both courses of action have hazards known to those who follow them. But achievement will be measured by the obedience to Christ's mission which inspires it.

ROLAND W. SCOTT

Methodist Missionary in India and a Secretary of the National Christian Council of India

Let the World Know!

At the very end of October comes the day more and more Christians are celebrating: Reformation Sunday.

Protestants cherish their heritage, but they don't spend all of their time talking about their individual characteristics. Most of the year they think little about being Protestants. There are church members who scarcely know the issues that gave birth to the Reformation and that still divide Christianity.

Reformation Sunday is one day of the year that can legitimately be different. Churches tell the history of the Reformation and trace the significance of that Reformation as it has moved the world.

"When Luther confronted, alone, the majesty and power of half the world at Worms, something very old was recovered and something constitutive of the modern era was born," writes J. S. Whale in *The Protestant Tradition.*

The Reformation did bring a new day. And we are part of that new day which is still in the process of coming into its full light. The challenge of Wittenburg in 1517 is ringing in the hearts of men in 1955.

Many communities choose Reformation Sunday as a day on which to make a united Protestant witness. In football stadiums, amphitheaters, convention halls and auditoriums around the world, Protestants will be coming together to make their common witness.

These meetings will be services of worship. People will feel the power generated by the work of the Holy Spirit in large masses. There is a place in our worship for the quiet hour when "two or three are gathered together." There is a time also when large masses witness in colorful pageantry and worship.

The message of such meetings is far greater than the sermons delivered there. The act of united worship tells the world that Protestants stand together on basic principles that are the charter of the Reformation. Let the world know they stand united!

Freedom Is Indivisible

The Senate is looking at our American liberties. It has decided that a painstaking review is needed. We for our part need to recall how we acquired our American freedom and to realize that it is not only to be safeguarded but to be used. Whatever the National Council of Churches may choose to say in a pronouncement or through an expert witness needs to be supplemented and implemented, therefore, by what all of us do who are church members. Let us take a fresh look at our heritage.

Freedom is indivisible. The defense of religious liberty involves freedom of speech, assembly, petition, trial. All liberty is based in great measure on religious principles, and on the element in faith that transcends earthly powers, nerving and motivating the appeal from temporal to eternal authority.

As a majority, we are obligated to respect and defend the rights of minorities. Conformity is the instrument and the goal, not of democrats but of autocrats. Intolerance cuts at the heart both of the republic and of religion.

Regular hearings in the Senate survey began on October 3. They were conducted for the Judiciary Committee by its Subcommittee on Constitutional Rights headed by Senator Thomas C. Hennings, Jr., of Missouri. Witnesses spoke not as group representatives but as individual experts.

The churches' primary concern throughout these hearings is not for their own free functioning as institutions, essential as that is, but for wholeness and richness of life for every one of God's children.

Spotlighting Christian Fellowship

Mounting evidence of a resurgence of religion in America begins to focus on the part played by laymen. Crusades among the men of the church have been quietly gathering momentum. A united spiritual fellowship has been blossoming as the men have assumed anew their responsibility as a part of the body of Christ. Without too much fanfare the men of various communions within the National Council family have been setting up their own organizations, both denominationally and in local churches. In many instances these have developed into such strong bodies that, at their annual conventions, men assemble by the thousands to bear witness to their loyalty to Christ and His Gospel.

The impressive thing about these gatherings has been, not their size, but rather the evidence, so manifest to all who have participated, that the Holy Spirit is moving the hearts of men anew. These bodies not only have helped to carry out national projects but have undertaken local programs in such areas as Christian witness, Christian brotherhood, Christian concern for youth, community betterment, and Christian missions.

The annual Churchmen's Week, falling this year October 9-16, is the period in the church calendar when the men of the churches unitedly testify to their faith. The observance provides an opportunity for the men to spotlight their Christian fellowship. This year's program provides for a wholehearted pledge of support for the worldwide mission of the church; public testimony of the part that men can play in the church at home, throughout the world and in the church united; and a demonstration of their place in the church by reading the Scripture, leading in prayer, delivering the semon, and providing the music for the morning worship on Laymen's Sunday, October 16.

Churchmen's Week serves to highlight the year round program of the men and motivate churchmen to exercise their discipleship in their workaday world and in all areas of life. Only as Christian men adapt their Christian principles to their business, social and family affairs can the power inherent in the Christian life transmit itself to the life of the nation.

The RSV Passes Its Third Birthday

THE chairman of the committee of 32 Protestant scholars that labored 15 years to produce a Bible in "the nguage of today" marked the third niversary of the Revised Standard ersion by urging its use in the total ce of churches.

Pausing from his labors on the Apoc- pha, Dr. Luther A. Weigle, dean neritus of Yale Divinity School and airman of the National Council's andard Bible Committee, expressed position to use by the churches of fferent versions—the old and the new.

Noting that more and more churches e using the RSV exclusively, Dr. Veigle said that the use of old versions well as the RSV "would separate pul- t and pew, worship and life."

The practice, he added, "would pre- nt the newer version from acquiring ose associations in worship which are dispensable to its full meaning for the ves of those who read it."

At the same time Dr. Weigle made blic the record of acceptance of the SV since it was given to the people in 00 community observances on Sep- mber 30, 1952:

It has outdistanced all other books the world's best seller of all time.

Every thirty seconds around the clock other copy is sold.

On August 30, the sales of the RSV ssed the 3,600,000 mark. In addition, 501,805 RSV New Testaments which st appeared in 1946 have been sold.

Indicating the increasing use of the SV in church life, Dean Weigle said is now used exclusively for Sunday hools of 16 denominations with an enrollment of 15,000,000 in the United States and Canada. Six other denominations with 1,810,856 enrolled use the RSV and the King James for parallel study.

Several church bodies in the U. S., England, Canada and Australia, in addition to the 30 communions that are members of the National Council are moving toward use of the RSV and 350 colleges, in literature and other non-religious courses, use the new version.

The Pulpit Bible, a 16-pound, large-type edition which only made its appearance in February, 1954, is now used in worship services in 4,726 churches. The number is increasing at the rate of 200 to 250 monthly.

"At no period in history have people needed the great truths of the Bible more than they need them now," observed Dean Weigle.

Dean Weigle, who spends much time writing and speaking in response to the interest created by the "greatest Bible news in 400 years" in addition to carrying on his Biblical studies, emphasized that the RSV heeds one of the basic principles of the Protestant Reformation.

"The Word of God is to be made plain to the people in their own language and the reading and exposition of the Word is of central significance in the public worship of God.

"For this principle Tyndale suffered martyrdom and his successors labored arduously to produce the King James Version in the 16th century.

"The RSV upholds this principle and takes into account the corrosive effect of changing English usage. The King James Version contains more than a thousand words and expressions which were once accurate translations of the Hebrew and Greek, but are so no more. They have now so changed in meaning as to become misleading, even to educated people, unless they have an expert knowledge of the language and literature of the Elizabethan period."

The RSV Bible is the product of 15 years' labor by a committee of 32 distinguished Biblical scholars under the leadership of Dr. Weigle. The committee was formed by the International Council of Religious Education, with the support of 40 denominations. The RSV copyright is held today by the National Council of Churches, which continued the project when the ICRE became a part of the National Council at its organization in 1950.

Laymen and Church Colleges

The churches will either have to increase drastically their support of their colleges or turn higher education over to the state, declares Dr. Hunter B. Blakely, of Richmond, Va.

Dr. Blakely is chairman of a group working on plans to mobilize lay support for the nation's 500 church-related colleges. A preliminary meeting will be held in Chicago, December 9 and 10. Sponsors of the movement are the Council's Department of United Church Men and Commission on Christian Higher Education.

hurches Working Together

(*Continued from page* 15)

rate in the project. Second prize is 00 and a 2-year scholarship; third, 5 and a one-year scholarship; fourth, th and sixth, $50 each.

This year for the first time, winners the local, county and district con- ts will receive bronze, silver or gold ys, and there will be an additional ard of $25 for the best original ora- n.

Dr. W. Henry Shillington, executive retary of the Ohio Council, believes at this continuous effort at peace edu- tion in Ohio has been very much rth while. "It has given the young ople of the local churches an oppor- nity to do valuable study on the way which a Christian peace may be hieved, and to gain experience in blic speaking on behalf of the cause peace."

QUESTION CANDIDATES

The New Jersey Council of Churches is seeking a yes or no answer to eight questions from 165 candidates for the New Jersey Legislature.

The questions are on "social, moral and ethical" problems. Henry Reed Bowen, general secretary of the council, which has 600,000 members, said the tally would indicate which candidates, if any, did not give answers.

The questions have to do with such matters as minimum wage laws, Sunday observance, tests for drunken drivers, a uniform closing hour for taverns, minimum wage and other standards for child labor, race track betting, and hearings of loyalty and security investigating bodies. The final question is: "Do you believe that invoking the Fifth Amendment automatically implies guilt on the part of the witness?"

COUNCIL BRIEFS

The newest member of President Eisenhower's Cabinet, Honorable Marion B. Folsom, head of the Department of Education, Health and Welfare, is a trustee of the Federation of Churches of Rochester and Vicinity. The federation believes he is the first officer of a local church council to serve as a Cabinet member. . . . The Bradentown-Palmetto, Fla., Ministerial Association has voted to admit Negro pastors to full membership. The action was taken after Negro clergymen had been attending association meetings by invitation for two months. A committee of three white and two Negro members has been appointed to recommend activities on which members of the two races can work together. . . . A Lincoln, Neb., Council of Churches tabulation reveals that one-third of the children in Protestant families in the city took part in vacation church schools this summer.

A Home Of Its Own

(Above) In the new office of the executive secretary of the Sacramento Council of Churches — (left to right) : Rev. Galen Lee Rose, executive secretary; Mr. A. J. Schmidt, president; and Rev. Isaac H. Bivens, secretary. (Right) —A view of the new headquarters, showing the wide lawn and attractive setting.

The Sacramento, Calif., Council of Churches at last has a home of its own after 40 years of wandering.

The attractive building shown in the picture was deeded to the council by one of its constituent members, the Boulevard Chapel, a small congregation which felt that it could no longer justify a separate existence.

The new headquarters, to which the council moved in June, has a frontage of 160 feet on Folsom Boulevard in a desirable section of Sacramento, central to the whole metropolitan area. The property is worth $45,000 to $50,000. A wide lawn gives an attractive setting, and there is ample parking space — things which were lacking in the other location.

Inside there is a large general office, a bright and cheery private office for the executive secretary, a dining room which will seat 40 or 50 persons, and a well-equipped kitchen. The Mary Glide Goethe Memorial chapel, in memory of a founder of the council, will seat over 100. In the dining room are held the monthly executive dinners of United Church Men and luncheon meetings of various council committees. The chapel, which has an electric organ and sound moving picture equipment, accommodates UCW meetings, student conferences, etc.

The Protestant chaplain for the Reception Center of the California Youth Authority, who devotes some time to council service, has a small office for youth counseling. In the audio-visual room are displayed and stored filmstrips, slides, etc., used by 65 churches. The library houses 1,000 religious education volumes which are in constant use by church workers of the area.

Dr. Galen Lee Rose, executive secretary of the council, is enthusiastic in his praise of the Boulevard Chapel congregation for its great-hearted and generous spirit in making all this possible. "In a way," he says, "as the members of the Boulevard Chapel find membership in other churches, the property will in a real sense continue to be theirs as the Protestant center through which many churches may work."

Churches' 1955 Food Shipment Abroad: 142,000,000 pounds

Thousands of needy persons in distress areas overseas will by the end of 1955 have received over 140 million pounds of U. S. Government surplus foods — thanks to American Protestant and Eastern Orthodox denominations working together through Church World Service. This vast amount of foodstuffs is scheduled to go to hungry, homeless and destitute people in 29 countries of all continents but Australia. Loaded in boxcars, the shipments would make up a train more than 40 miles long, with a total value of $49,535,028.

Announcing the figures of this year's "Share Our Surplus" undertaking of the denominations, Rev. R. Norris Wilson, executive director of Church World Service, said a major portion of the shipments have already gone overseas. His announcement followed approval of the scheduled shipments by denominational representatives and authorization by the CWS executive committee of necessary expenditures for worldwide distributions in the remaining months of the year.

The year's "Share Our Surplus" operation will cost about $1,000,000, Mr. Wilson said, the funds to be provided by denominational and individual church and community contributions made in response to the "Share Our Surplus" appeal of the Surplus Commodity Distribution program. Additional contributions will also be provided by CROP, and direct contributions from church men and women and Sunday school children.

The appeal will have special impetus around Thanksgiving time, when thousands of churches will hold special observances.

The Harvest Festival

The 1955 Order of Service for a arvest Festival, was prepared for the uncil's Department of the Town and untry Church by Rev. Sylvan S. Poet, Presbyterian minister of Patton, Mo. In addition to prayers, hymn sugges- ns and a statement on harvest festi- ls of the various nations, the folder ludes a Harvest Litany of the Con- ents, in which barley represents rica; corn, the Americas; rice, Asia; eat, Australia; and rye, Europe. After various grains have been offered, minister says: "Barley, Corn, Rice, heat, Rye. For these and all the other its of the soil which are given to nkind, whether the hand that toils black, or yellow, or white, we give nks to God."

Missions in Revolution

(*Continued from page 8*)

x. From the sum of all the changes ll cross currents will be born a new ll contemporary theory of missions. As Dr. Raymond A. Dudley, former reign Missions Division chairman, s:*

'In the midst of the epoch-making nges in the world, the world mission the church must change. But how l when? We need wisdom. Even more, need faith and courage to find the ttern of things to come."

om *Pattern of Things to Come,* by Dorothy eConnell, Friendship Press, Inc., New York, 55.

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Mass Media Help the Churches

"Give Them a Faith to Live By . . . Worship with Them This Week" is the central theme for the seventh annual Religion in American Life program, held in November.

The 1955 campaign poster will feature two youngsters eagerly appealing to every family in the country to attend services of worship regularly. As in previous years, the theme and illustration will be carried throughout November by all the major channels of mass communication, including television, radio, newspapers, billboards, car cards, and postmark advertising. Americans everywhere will be urged to attend regularly the church or synagogue of their choice.

Each year since 1949 American business has contributed its support for the program through the cooperation of its public service organization, the Advertising Council. Religious groups of all faiths join forces in hundreds of communities to take advantage of the national RIAL advertising to intensify their campaigns. These local campaigns have produced notable increases in attendance at worship services as well as numerous other benefits for religious groups.

In Ponca City, Okla., for example, local efforts were credited with producing attendance increases ranging from 10 to 27 per cent. Many local groups volunteered cooperation and support, including 54 service clubs and civic organizations like Kiwanis and the Chamber of Commerce, as well as the radio station, newspaper and advertising companies. At the conclusion of the program, the president of the Ministerial Alliance wrote the national RIAL chairman:

"The members of the Ministerial Alliance wish to express deep appreciation for your efforts in behalf of the Ponca City Religion in American Life program. The thought, time, and methods used were comparable to the requirements of a major business enterprise."

Twenty-four religious bodies provide guidance and partial financial support for the RIAL program. Dr. Karl K. Quimby, Methodist, is chairman of the Board of Directors, and Rev. Earle B. Pleasant, 300 Fourth Avenue, New York 10, N. Y., is National Director.

Those who are interested in securing more information about the possibility of holding a RIAL campaign in their community should write to Dr. Pleasant at 300 Fourth Avenue, New York 10, N. Y. A free kit of materials will be sent on request.

For the Migrant Ministry

A large luncheon with speakers from government and church life, songs of itinerant mountaineers sung by Burl Ives, and a play about crop-picking migrants written and presented by the American Theatre Wing's Community Plays is the special fall project of the National Migrant Committee.

In order to reach as wide a public as possible, the Migrant Committee—an arm of the National Council of Churches' Division of Home Missions—is holding this large public event in the Waldorf-Astoria Hotel in New York on Monday, October 24.

Henry K. Arneson, executive secretary of the President's Committee on Migratory Labor, will be among the principal speakers.

Titled *Humanity by the Carload,* the play by Esther Hawley, will be performed by Community Plays' professional casts in the New York area. Thereafter, church and civic groups throughout the country will produce it locally.

Study Church and School

The public schools will be the subject of a two-way inquiry — how churches can best carry out their concern for children in the public schools, and what the churches should expect of the schools—at a conference in St. Louis, Mo., November 6-8.

The conference is sponsored by the National Council's Committee on Religion and Public Education, with the cooperation of the department of Religious Liberty. It coincides with the observance of National Education Week. The chairman is Jordan L. Larson, superintendent of schools, Mt. Vernon, N. Y.

Among the subjects of study will be: the Bible in the public schools, practices of worship, treatment of religious viewpoints in the curriculum, and freedom to learn.

As a study conference, the meeting will speak only for itself, but it is expected to make recommendations to denominational boards and councils of churches.

The conference stems from an International Council of Religious Education committee on religion and public education which in 1949 voted confidence in public schools and said that what happens therein is of concern to the churches. Further studies and the creation of a department for them were recommended. When the ICRE merged into the National Council, these recommendations were effected. After two denominations petitioned for a conference and others approved, the St. Louis conference was called.

"CITIZENS IN ACTION" BROADCASTS

HURCH and civic women leaders from various parts of the country, representing United Church Wo-n, will appear this fall in a series of weekly National Broadcasting Com-y network shows entitled *Citizens in ion.*

The broadcasts were arranged by C as a public service series designed acquaint the public, before the Unit-Church Women's National Assembly Cleveland, O., November 7-10, with e civic accomplishments of the 2,000 al councils of church women.

nterviewed by Mary Margaret Mc-de, popular radio personality, these men will present a picture of what ted action has achieved in their n home towns through projects for ial betterment ranging all the way m court counselling of youth to work h migrants, the aged, and refugees.

The series — from 10:30 to 10:45 P.M. tern Time each Wednesday—opened September 28, when two Michigan men church leaders reported on the nselling services for 34,000 inter-ional students in America, and spe-ally on the work carried out by the higan Council of Church Women 1,100 of these students at the Uni-sity of Michigan. Miss Doris Reed, nsellor of international students at University in Ann Arbor, and Mrs. Ford Miller of Jackson, Mich., state irman of the international student ject for United Church Women of higan, spoke on *Strangers No Long-*

Other broadcasts in the series are as ows:

ober 5 — *Youth Finds a Friend,* by Hobart Brown, former president, Akron, O., Council of Church Women. Discussion of the work of the full-time counsellor in the Juvenile Court in Akron maintained by the council in association with the Citizens' Advisory Committee to the Juvenile Court.

October 12 — *Environments Remodeled,* by Mrs. Spann Milner, president, Atlanta, Ga., Council of Church Women, and 1953 Atlanta Woman of the Year for Civic Affairs. Discussion of the Atlanta Council's recreational, handicrafts and religious program in the women's prison and their mental hygiene work in connection with the state mental hospital at Milledgeville, Ga.

October 19 — *Home, Where Is It?* by Mrs. C. Arnold Smith, Greenlawn, Long Island, N. Y., chairman, Committee for Migrant Ministry Project in Huntington; L. I. Discussion of child-care and counselling program to aid families of agricultural migrants.

October 26 — *You Don't Have to Feel Old,* by Miss Ethlyn Christensen of Oklahoma City, Okla., recently appointed leadership services director, National Board, YWCA, New York City. Discussion of recreational canteen for several hundred "senior citizens" in Oklahoma City, sponsored by the local council of church women.

November 2 — *New Neighbors,* by Mrs. Kenneth Clark, former president, Greenwich, Conn., Council of Church Women. Discussion of community project sparked by the council, by which 200 displaced persons have been resettled.

Church women are never idle. UCW projects like those dramatized in the "Citizens in Action" series can be duplicated many times across the USA.

And, in addition to these concrete enterprises, church women are constantly working to promote legislation that will mean less discrimination and better working conditions for women and children. They oppose universal military training, and fight for the protection of civil rights.

Three special annual observances of United Church Women help dramatize their work: World Community Day, May Fellowship Day and World Day of Prayer.

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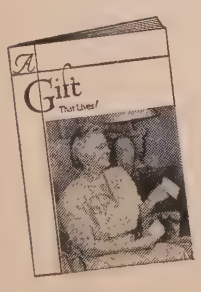

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Prayers for the President

When word was received of President Eisenhower's illness, Dr. Eugene Carson Blake, president of the National Council, joined with thousands of others in expressing concern. In a telegraphed message he said: "We pray that Almighty God will preserve you for the sake of the nation and the peace of the world. The people of the U. S. are one in their concern and affection."

Board Meets in Pittsburgh

With its October meeting the General Board of the National Council set several precedents. This was the first time it had met in Pittsburgh, Pa. Moreover, members of state and local councils of churches in Pennsylvania participated — as observers during the business sessions, and as guests at a fellowship luncheon and other special functions.

Also, children of the Evangelical and Reformed Church in Pennsylvania started a precedent by presenting a jeep "Harvester" truck, bought with funds they contributed, to the Migrant Ministry of the National Council and the Pennsylvania state council. The "Harvester" will go into immediate service as part of a church-operated fleet serving the migrant farm workers in scores of states.

The November OUTLOOK will report the meeting more fully.

Margaret Applegarth Honored

On September 30, Miss Margaret Applegarth of New York, author of some 30 devotional and other books, was given the Upper Room Award for World Christian Fellowship by Dr. J. Manning Potts, editor of the Upper Room.

Miss Applegarth is the first woman to be so honored. Other winners have been the late Dr. John R. Mott, who was cited twice; Dr. Frank C. Laubach, Dr. Jesse M. Bader, Dr. John A. Mackay and Bishop Ralph S. Cushman.

Miss Applegarth has gone on preaching missions with the National Council and has worked with the World Council of Churches.

Each year the Upper Room issues a special World Christian Fellowship edition in the fall, including meditations by Christians of many lands. Miss Applegarth will contribute to the special issue this year.

238 Years of Service

Well Begun is Half Done

Monsieur Dior and his brethren are not the only group interested in the New Look. The modern world changes so rapidly that "new looks" appear almost daily. Clergymen and seminarians ought to be aware of the changes which have taken place recently in their financial status.

Social Security has altered the picture and the minister of the future will have a chance to have a future. It is, however, mandatory for the clergyman to provide protection for his family during the intervening years between now and retirement and thus complete his security program.

Intelligent clergymen will do well to take a good look at the "new look." Young ministers would be wise to survey the changing scene with care. Well begun is half-done!

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BOOKS

he Protestant Tradition

By John S. Whale, Cambridge Uni-ersity Press, New York, $3.75.

This new book could not be more mely, coming just before Reformation nday and in a year when that observ-nce has gained wide-spread recognition. or the understanding of what the Re-rmation means there is no better urce. It is authoritative in its grasp the historical situation, penetrating its diagnosis of the issues, profound its discernment of the permanent gnificance of the Protestant heritage, d with all these qualities it has the ddditional one of being delightful to ad.

The English scholar gives a well-ounded and well-balanced delineation the reasons why the Reformation is ill of momentous spiritual importance. e does not magnify Luther at the pense of Calvin nor Calvin at the pense of Luther, nor Luther and Cal-n together at the expense of the "sect-pe" that went beyond both Luther d Calvin in the break with the old der.

Dr. Whale's discussion of Luther is masterpiece of analysis, both sympa-etic and objective. The survey of uther's spiritual experience and the eology derived from it is set forth in ur "paradoxes." They are the paradox law and gospel, the paradox of justi-ation by faith alone (which Dr. hale describes as "the most amazing th under heaven"), the paradox of believer's assurance of being right th God though still a sinner, the para-x that justification by faith is the ly true basis of good works, and the paradox of the religious significance of the secular calling.

The difference between Luther and Calvin is pictured as the difference between "the creative mind" and "the systematizing mind." Calvin's "Institutes" are described as "Protestantism's greatest treatise in systematic theology" and convincing reasons for the judgment are set down. It was Calvin, in Dr. Whale's judgment, "who successfully held in check the extreme Right and the extreme Left in modern Christendom and prevented the triumph of either."

There is a full and appreciative survey of the more radical dissent represented by the "sect-type" and the "free churches." The author lists their main contribution as an accent on three principles:

that true religion is always an intensely personal matter;

that the Church must be free to obey Christ, and no other authority;

that the indwelling Spirit is the only true guide.

The final section of the book appraises Protestantism in relation to three key issues of today. The first of these is the tension with the Roman Catholic Church. Dr. Whale characterizes as "cool arrogance" the claim of the Roman Church to have rights that may be denied to others. He points to ways in which dogmas like the Immaculate Conception of Mary and her Bodily Assumption to heaven are enforced though unsupported by "a syllable of historical evidence." The second issue is the conflict of the "crown rights of Christ" versus the totalitarian temper. The third is that of sectarian division in relation to the true understanding of the nature of the Church and Christ's call to the unity of his people.

— Samuel McCrea Cavert

Religion in Crisis and Custom

By Anton T. Boisen, Harper & Brothers, New York, $4.00.

This is a book which belongs under the category of "wisdom literature." Its inquiry belongs within the fields of sociology, psychology, and religion, but it establishes its theses by a synthesis of all of them. The result is a work containing many rare insights.

Dr. Boisen states the task of the book as an inquiry into the nature and significance of crisis experiences both personal and social and their relation to the religious beliefs and practices of every day. It is his thesis that, although the emotional turmoil concomitant with a crisis experience may reach the point of psychosis, the experience may nonetheless be regarded as creative. It may be an attempt at reorganization and a

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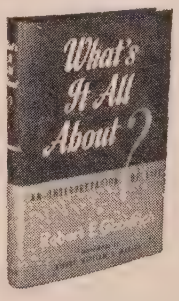

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manifestation of nature's power to heal, analogous to fever and inflammation of the body. Crisis experiences result in religious quickening; they are creative; but they may break as well as make. This is true of the individual and it is true also of the group. The outcome of an acute crisis experience depends upon the nature of the problem, upon the liabilities and assets of the person involved and upon the social situation to which adjustment must be made.

The author gives attention to various types of crisis situation: economic distress, war, and crises appearing within the developmental process of personality. It is his contention that out of the fires of these situations real insights may be born from which come, psychologically, new personality integration; sociologically, the quickening of new social organization; and religiously, the impetus for the creation of new organic structures.

Anton Boisen began life as a teacher of modern languages and a forester. Later, he entered the ministry, specializing in rural church work. After a crisis experience of his own, he became one of the pioneers in the movement for the clinical training of pastors. Since 1932 he has been chaplain in the Elgin, Ill., State Hospital.

—Paul L. Tilden

World Christian Books Series

The Christians' God by Stephen C. Neill

Christian Giving by V. S. Azariah

Christianity and Science by Charles E. Raven

Mark's Witness to Jesus Christ by Eduard Lohse

Association Press, New York, $1.25 each volume.

Association Press is the American publisher for a series of books for the world church sponsored by the International Missionary Council and the Committee on World Literacy and Christian Literature, Division of Foreign Missions, National Council of the Churches of Christ in the U.S.A. The books are designed to help not only ministers around the world in their interpretation and propagation of the Christian faith, but also the many thousands of Christian laymen seeking more background for themselves or for the Sunday school and adult Bible classes they are teaching.

The plan of the series is to issue authoritative but simply-written books by leading Christian scholars, including Christian nationals in Asia, Africa and elsewhere, and to make them available at lowest possible price, so that they may be widely distributed. English editions are being published at the start but they will be adapted also for translation into other languages of the Christian world.

Bishop Stephen Neill is currently devoting his full time to editing the series, assisted by eight advisors from different areas of the world. Cooperating are mission boards and societies in the United States, Canada, Great Britain and on the Continent, with many National Christian Councils overseas.

Off the press already are *Christian Giving* by the late Bishop V. S. Azariah of Dornakal, India, a revised edition of a classic on giving which is being used by the Joint Department of Stewardship and Benevolence of the National Council of Churches; *Christianity and Science* by Dr. Charles E. Raven, who has lectured at Cambridge, Oxford, Edinburgh, Glasgow, at Harvard and in Canada, and is president of the Botanical Society of British Arts; *Mark's Witness to Jesus Christ* by Eduard Lohse of Johannes-Gutenberg University, Mainz, one of the younger German scholars in the field of New Testament, and Bishop Neill's own *The Christians' God.*

Available also by November, 1955, will be *The Christian as Citizen* by John C. Bennett; *The Christian Character* by Bishop Neill; *Reading the Bible Today* by Rev. D. T. Niles of Ceylon; and *John's Witness to Christ* by Rev. George Appleton of England.

Florence Gordon

Religious Factors in Mental Illness

By Wayne E. Oates, Association Press, New York, $3.50.

The author states the purposes of the book as three-fold: (1) to interpret the religion of the mentally ill as nearly as is possible from the patient's point of view; (2) to provide on this interpretation another basis of communication between ministers, psychiatrists and social workers; (3) to contribute to the psychological understanding of religion itself.

Perhaps one of the greatest contributions of the book is its statement in non-technical language of the extent and

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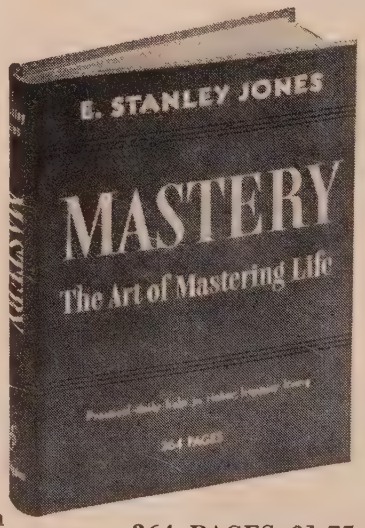

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uitations of the pathological influ-
ces of incompetent religious teaching
l practice.

Dr. Oates points out that the psychia-
t can call the attention of the teach-
of religion to that which he tends to
get: the dynamic character of the
igion he professes and teaches. It is
observable fact that those profes-
nals who label themselves as non-
igious at times have a greater aware-
s of the potentials of religion for
od or ill than the religionists who
ndle it carelessly. Religious educators,
ng reminded of the power of reli-
n to hurt as well as to heal, have
gun to re-examine not only the theo-
ical nature of the Gospel pro-
imed but the ways in which that Gos-
is communicated and administered
the growing lives of children and
imponderable difficulties of adults.

The author indicates that those who
oclaim most loudly the soundness of
ir doctrine are often driven to mu-
te the personality of others, alienate
ristians from each other, and make
ectual the witness of the controver-
ists to persons who are not Christian.
t in the New Testament the word
nslated "sound" (Titus 1:9) means
alth-giving" or in other words "hy-
nic."

The book speaks with equal pun-
cy to the psychiatric professional
o is too prone to accept the evidences
pathological religion as the norm. Dr.
rry Emerson Fosdick's remark is
oted that what Freud called religion
us called sin. Because the pathologi-
person often expresses his pathology
religious symbols, it could be wished
t the author, who is well qualified
do so, had used a little more fully
vantage point to press home a clear-
concept of the transferral phenom-
on. In this way he might have helped
lear religion from some unjust accu-
ons of causing mental illness.

The author's work in interpreting
contributions of religion to mental
lth, particularly in his chapter on
e Positive Work of Religion in the
erapy of Mental Illness," will be
pful to both clergy and professional
chiatric workers alike.

The book will render an important
vice in developing an appreciation
a kind of spiritual hygiene which
become the basis for a working
tionship between religious and psy-
atric workers. Such a relationship
uld redound to the benefit of all
o receive their ministrations. Because
author writes in an interesting, non-
nical fashion, but with a thorough
owledge of the technical aspects of
h religion and psychiatry, the vol-
e should have a wide reading and
eptance.

— PAUL L. TILDEN

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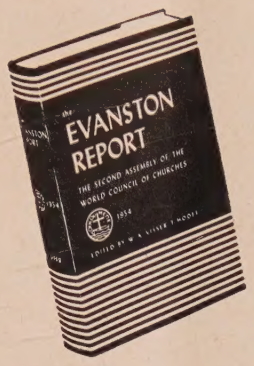

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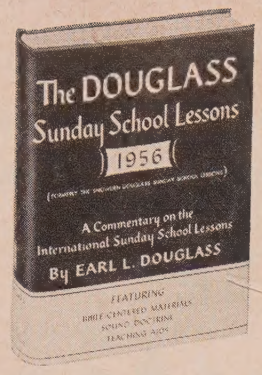

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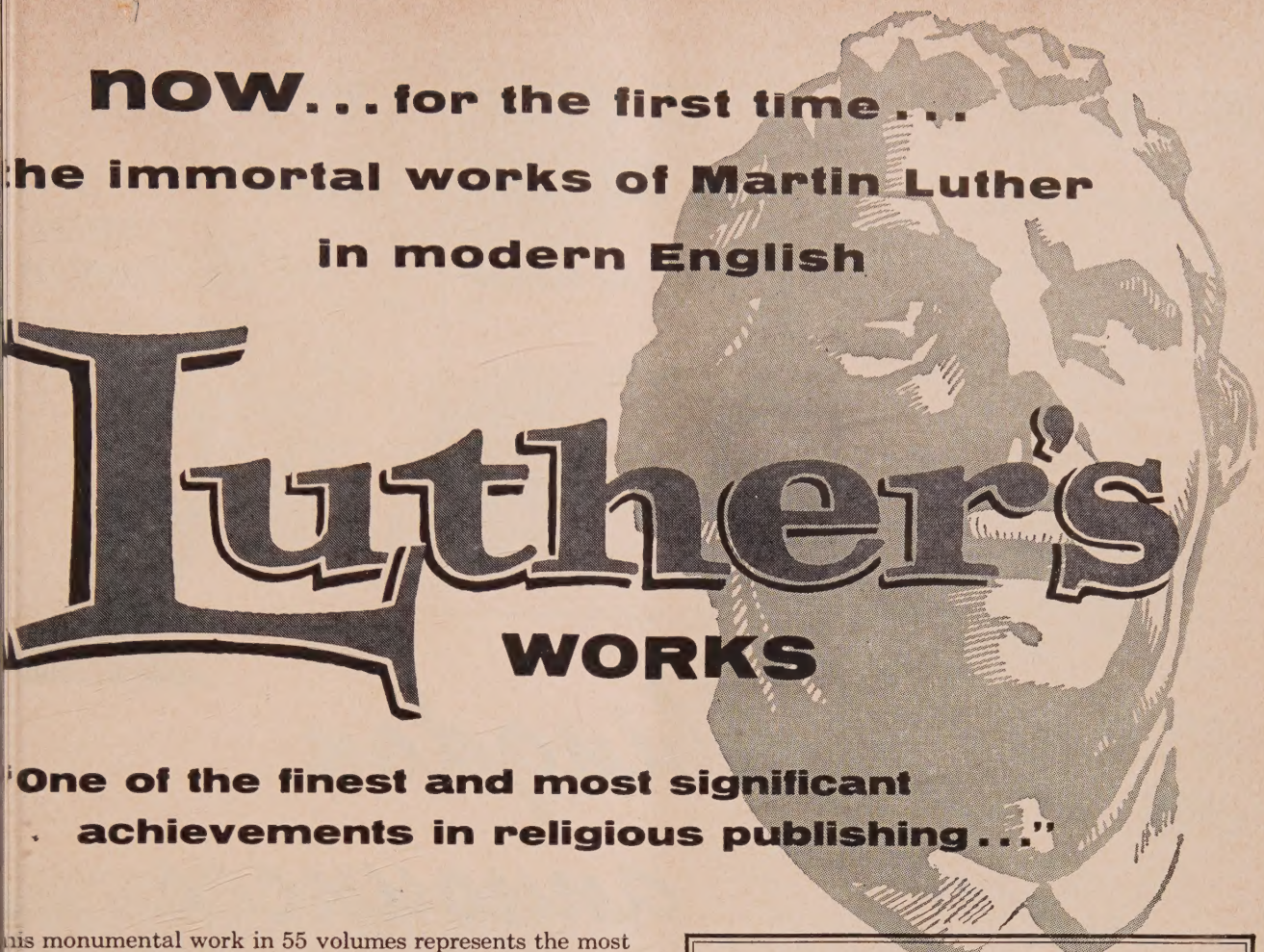

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